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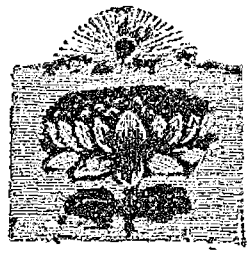

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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THEY KNOW MORE

Natural observers say that birds and animals seem to possess some kind of foreknowledge of coming changes in the weather.

Centuries ago shepherds remarked how their sheep seemed to know when a change in the weather was about to occur, proving that the instinct is not confined to wild creatures.

Domestic animals possess it too—a survival, no doubt, from the times when they were wild.

Mr. Cherry Kearton, a naturalist, after spnding some time among the 5,000,000 penguins on the island of Bassen off the shores of Western Africa, wrote of their highly developed weather instinct.

To a certain extent human beings have similar foreknowledge particularly when the air is highly charged with electricity.

When a thunderstorm is approaching we often sense it some time ahead; and the rheumatic twinges which sometimes afflict us when rain is on the way are frequently true weather indicators.

But it cannot be said that human beings have the same uncanny sense of weather variations that birds and animals, and even insects, have.

Two very common birds, the rook and the seagull, have this remarkable gift. The latter is most frequently seen inland during the winter months, and before the approach of sharp weather seagulls are agitated, and will fly about in an unsettled fashion.

Cold makes them tame, but observers have noticed how on many occasions, even before meteorologists announce the break-up of a cold spell, the gulls know of it, and return to their usual haunts.

Rooks are regarded as almost infallible weather forecasters and there are numerous country sayings referring to this. If, for instance, the rooks leave off building their nests, snow is imminent.

If, on the other hand, they congregate in the fallows in summer and remain mentionless till dark, country people tell us they are "saying their prayers," and fine weather will be experienced next day.

Again, they sometimes rise to great heights and then dive down in a gyratory fashion, nose-dive, and then sweep upwards. The evolutions, which the birds seemingly enjoy, usually occur towards the end of a spell of fine weather and forecast its break-up.

In Britain in autumn the appearance of redwings from Northern Europe is a sign of the coming of cold weather. It is said they flee before frost and snow.

Likewise, in the United States, woodcocks will flee when cold weather approaches, migrating to a warmer part of the country. Wild turkeys and grouse in that country also seem to possess sensitive barometers.

Deer are equally gifted, even before the end of a storm they will leave their shelters, and a few hours later the Sun will shine.

In contrast, when there is no sign of bad weather they will often seek some remote sanctuary, feeling that storms are on the way.

It is remarkable to find that domestic animals have preserved this instinct, which is very strong in sheep Shepherds say that sometimes three or four days before snow, their charges become unsettled, and when driven down to pens they avoid the hollows where drifts are likely to accumulate.

Mountain sheep will make their way down to the valleys on their own accord. Pigs race about with straw in their mouths, and the country saying is they "see the wind."

Donkeys are noisy, and in the fields the cattle will butt each other and run about in wild fashion.

Cats are sensitive to weather changes. An old wife's tale asserts that when they sleep with their back to the fire and with the back of their head to the ground it is a certain forecast of rough weather.

An interesting superstition, in connection with cats and the weather was once widely held by sailors. They said when a cat was frisky she had a gale of wind in her tail.

So, during a prolonged calm, superstitious sailors would throw the ship's cat overboard in order to create a breeze.

Even insects seem to have an instinct which forewarns them about weather. If spiders are inactive it is a sign of rain.

During rain if they seem unusually active, busy fine weather is sure to follow soon. In fine weather you will find butterflies resting on the tops of flowers and grasses in the evenings.

But before unsettled conditions they conceal themselves among the vegetation and completely disappear.

The mole and the German marmot seem to have even seasonal foreknowledge. Before a hard winter the latter hibernates a foot and a half below the ground, but if a mild season is coming it buries itself only a few inches below the top!

Mole catchers say they can tell what kind of winter season is coming by the number of "leaders" stored with worms, which the creatures prepare in the autumn. When only a few are made the winter is invariably mild.

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವನವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಈಗಿನ ಮತಪರಿಷತ್ತಿನ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದಯ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಅವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ಪ್ರೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬–೦–೦.

The Rationalist

THE PRESIDENT SPEAKS

President Rajendra Prasad declared that the propagation and encouragement of the study of Sanskrit was a work of national importance.

He said the country's ancient literature embodying the wisdom of Rishis and traditional thoughts on religious, moral and social subjects was mainly found in Sanskrit.

The President was inaugurating the third session of the Sanskrit Viswa Parishad. About 300 delegates, including eminent Sanskrit scholars, professors and pandits, were attending the Conference, which discussed ways and means of promoting the study of Sanskrit and its allied languages, particularly Pali and Prakrit.

Dr. Prasad said so far no other language except Sanskrit had been the All-India medium of literary effort. "We hope in the years to come Hindi will also attain this high position," he said.

The President appealed for due recognition for Sanskrit teachers in educational institutions. In the matter of pay, he said, there should be no discrimination between Sanskrit teachers and teachers of other languages.

The President said that it was clear that the Parishad did not desire to foster Sanskrit at the cost of any regional language and that Sanskrit could not replace any spoken language. Nevertheless it had a place of its own in India's intellectual evolution. The vast literature in Sanskrit was a matter of pride for them up to this day. The writings of Kalidasa, Bana Bhatta, Jayadeva and others stood as a beacon light for modern writers and the great epics and Upanishads might be said to be the foundation of the modern literatures of India.

A glance at India's history, he said, would show that of all the things that might be called India-wide, foremost was the urge to develop Sanskrit and enrich its literature. The literary heritage of Sanskrit was the result of contributions made by writers from all parts of the country. In the midst of internecine warfare and wrangling for power, they saw genuine co-operative spirit at work only in the realm of Sanskrit literature. The flowering of Sanskrit literature imparted a spiritual touch to the materialistic aspect of their history.

Dr. Rajendra Prasad said it was significant that so far no other language except Sanskrit had been the All-India medium of literary effort. "We hope in the years to come Hindi will also attain this high position," he said.

The President hoped that the Sanskrit Viswa Parishad would be able to enlist the co-operation of various universities and education departments in States in devising ways and means so that people were attracted towards Sanskrit, with a new syllabus if necessary.

Dr. Rajendra Prasad said that Sanskrit teachers had not been given the place which they deserved and which they enjoyed in olden times. In the matter of pay, he said, there should be no discrimination between Sanskrit teachers and teachers of other languages. "To the best of my knowledge something has been done lately to improve the position and status of Sanskrit teachers in schools, but we can hardly feel satisfied till discriminatory treatment is completely done away with," he said.

Dr. Prasad asked Sanskrit teachers to try to learn, besides Sanskrit, something else in order to enhance their utility for the institu-

tions which they served. They should not have an inferiority complex but should have confidence in themselves that they had mastered a great language like Sanskrit and were privileged to impart its knowledge to others, he said.

The President congratulated the Parishad and its workers on the progress they had made and hoped that it would succeed in its objective and that the men and women of awakened India would not only take to Sanskrit but also make their own contribution to the great storehouse of its literature.

WE AND WATER

Humans are constantly taking in water—and constantly losing it. Doctors have learned that unless this process is balanced, damage to health results. The chief source of water intake is by drinking—an average of 1,200 cubic centimetres a day in the adult. But another 1000 cubic centimetres a day comes from the food we eat—lean meat, for example, is 75 per cent water, and most vegetables have a similar water content. Another 300 cubic centimetres is produced by various chemical reactions involved in the digestion of food.

We lose water constantly—because it is an effective way to get rid of excess body heat and keep our temperature normal. About 25 per cent of the heat our body produces is expelled in clouds of water vapour through the lungs and through the skin. With every breath, in other words, we lose some water, as we can observe by the mist we exhale on cold days.

When we are more active—and therefore hotter—or when the outside temperature rises and makes us warm, we lose heat—and water—by sweating. Perspiration contains a considerable amount of salt, which our body needs. Prolonged and excessive perspiration therefore may cause serious illness.

In contrast, the donkey sweats almost pure water, so that it loses hardly any salt through perspiration, and can survive even under conditions of extreme heat. Other animals, such as certain lizards, are equipped by nature to live in extremely hot climates with skins that do not allow any moisture to leave the body thus minimising water loss. Dogs have no sweat glands and must depend on their lungs to blow off heat and water—which is why they pant when it is hot.

Although the lungs and skin are important routes, the major part of water that is lost each day is continued in bodily excretions.

Water balance—the proper exchange of incoming and outgoing fluid—is only dimly understood. Scientists have shown that in some animals, the thirst-controlling mechanism is so accurate that a dog, for example, who is artificially deprived of a certain amount of water will drink exactly that much—and then stop.

Abnormalities in the distribution of body fluids are characteristic of a number of diseases. In some forms of heart failure, for example, great quantities of fluid leave the blood stream and accumulate in the tissues—a condition called oedema. The same thing may happen when the regulatory chemicals, called harmones, go away, or in certain diseases that affect the digestion and chemical combustion of food.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

SUCARYL

If you've got a sweet tooth you probably think there are just two answers—sugar and saccharin. And until sugar came off the ration, probably consumed plenty of saccharin. In fact, however, there are quite a number of substances with a powerfully sweet taste.

Scientists cannot explain why certain chemicals should be sweet—it's one of those things that "just happens"! Sweetness does not always mean safety. There's the old case of lead acetate or "sugar of lead"—mildly sweet but not nearly as mildly poisonous. There are a couple of rivals to saccharin whose use is banned in the United States because they are feared to possess toxic side-effects. One of them is 4,000 times as sweet as sugar! And that's about ten times as sweet as saccharin.

Who wants to talk about sugar substitutes now sugar can be bought *ad lib*? Well, the Americans certainly do. In recent years Americans have become exceedingly waistline-conscious. Newspapers compete with slimming diet charts, food advertisements stress that this or that product is "absolutely non-fattening." Sugar doesn't quite fit into this background: sweet it is, but it is full of calories as well.

To-day in the United States soft drinks that are sweet without containing sugar are enjoying one of the best trade booms of the postwar period. Most of these drinks are sweetened with a new rival to saccharin—sucaryl.

An average bottle of soft drink made up with sugar has 200 calories; one made up with sucaryl has only about 3 calories. Sucaryl is not as sweet as saccharin—fourteen times as is needed to give the same effect—but it has a less bitter after-taste and stands heat better. As many soft drinks are pasteurized in the bottle, sucaryl's heat resistance is important.

The odd thing is that both saccharin and sucaryl were discovered by laboratory accidents. Over seventy years ago two American chemists were engaged in research and one of them stayed behind at night and ate his dinner in the laboratory. He washed his hands somewhat carelessly, and his sandwiches tasted remarkably sweet. One of the substances the two men had been preparing was saccharin.

Sixty years later a young Illinois chemist, also preparing and studying little-known chemicals, noticed that the cigarette he was smoking was peculiarly sweet. He traced this to sodium cyclohexanesulphamate. It is now known as sucaryl!

So, if a chemist of the last century hadn't been casual about washing his hands before eating a laboratory meal, and if a chemist of this century hadn't smoked in the laboratory, perhaps Americans to-day would have to chance the calories of sugar or go thirsty!

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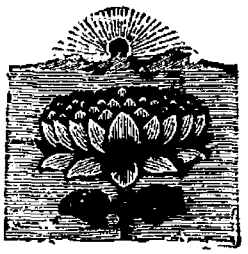

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THE CHIEF JUSTICE ON JUSTICE

An unsparingly frank assessment of the defects in the administration of Justice in India today is made by India's Chief Justice Mehr Chand Mahajan, in a letter to Dr. K. N. Katju, the Union Home Minister.

Lawyers who promote litigation by not tendering honest advice to their clients, citizens who think nothing of lying in court, indolent and inefficient judges, legislatures which pass a multiplicity of complicated laws, policemen who know little more than to employ third degree methods in investigating a case—all come in for their share in trenchant criticism at the hands of Mr. Justice Mahajan.

Giving his comments informally on the draft proposals for judicial reforms circulated by the Union Home Minister, the Chief Justice begins by declaring that the dissatisfaction generally voiced regarding the administration of justice is not due to any material defects in the system devised by the British, but is due to its faulty administration.

"No reform in the system," he says, "can improve matters if the machinery for its administration remains the same. One has to own with some sense of shame that the most learned profession of law that was designed to help in the administration of justice has become not only inefficient and dishonest, but simply a devotee at the shrine of mammon!

"Money has to be earned, no matter how. When I am saying this, I am not forgetful that there are honourable exceptions in the profession, but they are a drop in the ocean. How many lawyers are there who give honest advice to their clients that their cases are not worth fighting, that they should not go to a court of law, and that, having got an adverse decision, it is not worthwhile appealing.

"If all lawyers acted honestly in this matter, more than 50 per cent of the litigation in our courts would not be there and the problem that looms large before our vision at the present moment would not attract attention."

Turning to the role of the public, Mr. Justice Mahajan says: "Next to members of the legal profession, consider the behaviour of the citizens of this great Republic who come to the law courts as litigants or as witnesses, and for whose benefit the system of administration of justice has been devised. Do they observe moral standards of truth or honesty?"

Deploring the habits of lying in court and attempting to influence judges, the Chief Justice of India says that no amount of changes in the Codes of Civil and Criminal Procedure or in the Rules of Evidence will help unless the character of the citizens is built up by proper education and a proper code of ethics is inculcated in them.

The decline in the standards of the Subordinat Judiciary is vividly described by Mr. Justice Mahajan. "Most of the Judges," he writes, "do not come to the courts in time. Even if they come in time they keep sitting in the retiring rooms, and when they start work their mind is somewhere else!

"They do not read the papers and have an open mind, and do not follow either the evidence or even the issues. Lawyers are asked to frame the issues or agree to certain issues, and they just dictate them to the stenographers. Evidence is recorded either by the steno-typists or dictated by the counsel to them in the presence of the judge who is either writing a letter or doing something else! How can any system work with a large number of judges of that kind? In a court, presided over by a good and efficient judge, even today justice is speedy."

(To be continued.)

RAJASTHAN'S JAWAI RIVER PROJECT

Two years ago, when someone told 60-year-old Puni—a woman farmer in the Pali district of Jodhpur division—that one day her fields would be free from the ravages of the turbulent Jawai, she would not believe it. Today when the water of the river has reached her, docile and disciplined, she sees in it a miracle!

Now she grows almost all the *rabi* crops. She is already harvesting wheat and sugarcane. Next year she plans to add cotton and to convert a part of her 10-acre field into a fruit garden.

Like Puni, today hundreds of farmers in Pali, Jalore and Sirohi districts of the Jodhpur Division are benefitting from the harnessed Jawai. So far 15,000 acres of 'barani' (rain fed) land have been claimed: and by the end of 1956, about 46,000-acres more will be irrigated.

By the time people acquire this unirrigated land they would have utilised the rainfall run off from an area of about 304 sq. miles, extending over the western part of the Aravali hills. Part of this water was caught 1951-52 and since then the quantity has been increasing.

The plan is half a century old, when the first survey was made; but the scheme had to be shelved because of serious objections from the Sirohi Darbar. A start was made in 1947 when the scarcity of foodgrains called for immediate works. Then even the plan to have a hydel-power station—expected to generate about 4,000 kw.—was given up so that all the water could be utilised for irrigation without any delay.

The Jawai River Project—estimated to cost Rs. 3 crores—consists of a reservoir, one concrete dam, two earthen dams, two flank walls and a network of irrigation canals.

The river water caught between the hills of Bhrinpura, about 100 miles south of Jodhpur, has started collecting in a 10 sq. mile reservoir, from where it is being distributed through concrete lined canals.

The lime masonary gravity dam, which is nearing completion, will be the main bulwark against flood water. It will impound 6,500 million cubic feet water, feeding canals 120 miles long, in the lean months after rainfall. One hundred and fourteen feet high and 3,030 feet long it will have 1·14 crore cubic feet of masonry.

On the north and south sides of the main dam, there are two Saddle-dams which have a masonry face but earth backing. They will check water to spill away from the sides of the reservoir. Similarly, the two flank walls almost complete—will provide 3,500 to 4,000 feet long earthen banks for the reservoir so that there is no outlet of water from any side.

The main concrete lined canal—four-fifths of which is ready—is 14 miles long and will carry 400 cusecs of water. There are also four irrigation canals and with their channels with a total length of about 120 miles. These will command an area of 1,10,000 acres of land with an average annual irrigation of 46,000 acres. Another distributory to irrigate far away lands in the Sirohi District is under investigation.

Only indigenous material, including machinery, has been used in the project. *Today* it is utilising local labour and local material; *tomorrow* it will begin to impound more and more water for the benefit of thousands of Rajasthani farmers.

By courtesy of
The Press Information Bureau,
Govt. of India.

The Rationalist

H. H. SRI YATIRAJA SWAMY

The installation of the new Swami of the ancient Yatiraja Mutt at Melkote was celebrated on the 5th instant amidst scenes of great enthusiasm and rejoicing.

On the evening of the 3rd instant, the Swami elect, on arrival from Mysore was received at the town entrance with temple honours by members of the Reception Committee including Dr. M. J. Narasimhan, M. N. Anandalwar, M. R. Narasimhiengar, and M. J. Tirumaliengar, and the Municipal President of Melkote, Sri Rama Sastry, and Sri K. Manjiah, Peshkar. After introductions he was taken in procession in the Rajabeedi, and after *pradakshina* of the temple, reached Vanamamalai Mutt. In a brief assembly there principal spokesmen paid their respects to the Swami, and hoped he had a good journey. After suitably replying, Sri Swami retired for the night.

The next day, the Swami performed final *Shraadhas* to pitris and Atma-Shraadha before the sacred fire, and spent the night in fasting and prayer.

At day-break the next morning the Swami and a large concourse of devotees bathed in the sacred Veda-Pushkarini, and after renouncing the worldly attachments assumed the robes of Sanyasa and *tridanda* on the ancient stone, Paridhanashila, on which Dattatreya, the first and most ancient of Yatis had assumed the holy orders.

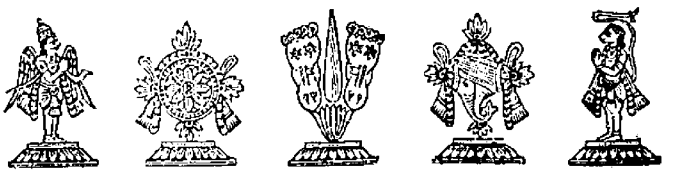
From there His Holiness was escorted back in palanquin, borne by shishyas, and accompanied by temple maryadas under the direction of the Amildar.

After pradakshina of Sri Narayanaswamy temple H. H. the Swamy was taken inside to the altar of Sri Ramanuja, where he was invested with the name "Sri Yadugiri Yatiraja Sampatkumara Ramanuja Jeer", and then offered worship at the altars of Sri Narayanaswamy, Sampathkumara and Ammanavaru, and in the Sannidhis of Jeer and Desikar, and was taken to the Yatiraja Mutt, established 820 years ago by the great Ramanuja, and installed on the silver backed historic peetha. The assemblage consisted of the elite of the town and a large gathering of shishyas, who had come from several parts of India.

After invocation by Sri M. V. Srinivasiengar and Vidwan R. A. Krishniengar, Sri R. A. Srinivasiengar requested Sri G. R. Josyer to present the Address of Abhinandana on behalf of the Reception Committee and the devotees.

Sri G. R. Josyer then presented the following address to His Holiness:

॥ श्रीः ॥



॥ श्रीमते रामानुजाय नमः ॥

अभिनन्दन पत्रिका

श्रीमत्परमहंस परिव्राजकाचार्याणां श्री यदुगिरि यतिराज संपत्कुमार रामानुज जीयर् स्वामिनां श्रीयदुगिरि यतिराज संपत्कुमार रामानुज मठोपवल्लतायां महागोष्ठ्यां स्वागतसमित्याः प्रातिनिध्येन जि. आर्. जोस्यर् इत्यनेन समर्पिता.

अयि भोः सहृदयाः विद्वद्वरेण्याः महिलामहाशयाः !

विदितमेव हि तत्रभवतां भवतां यदत्र यतिपरिवृढ पादकमल धूलीपरिपूतसर्वावयवे श्रीयदु गिरौ श्रीयतिराजराज परिकल्पित मठमहास्थान पीठाधिरोहण पट्टाभिषेक महोत्सवः ह्यः अद्य च संप्रवृत्त इति. तदंगत्वेन उपस्थितायां अस्यां महासभायां तत्रभवद्भ्यः सुस्वागतं वितीर्य श्रीमतां स्वामिनां स्वागतसमित्याः तत्रभवतां च प्रातिनिध्येन अभिनन्दनपत्रिकां समर्पये ॥

इदं हि दिव्यं क्षेत्रं यत्र आदौ कृतयुगे भगवान् सर्वेश्वरेश्वरः श्रीमन्नारायणः कणादकपिलाक्षपाद-क्षपणकसुगतचार्वाकादि वादिदुर्वादि धूसरित महाजगदुद्धरणाय अत्रिपुत्रतयाऽवतीर्णः दत्तात्रेय इति प्रथितः परिगृहीततुरीयाश्रमः स्वशिष्येभ्यः श्रीमद्वेदमार्ग मुपदिशन् वेदपुष्करणीं नामां तीर्थं परिधानशिलां च सार्थकीकृतवान् । तदनुसारेणैव इदं क्षेत्रं वेदगिरिनाम्ना प्रसिद्धमभूत् ॥

एवमेव कालान्तरे चतुर्मुखकुमारयोगिप्रतिष्ठित दिव्यानन्दविमानमध्यमध्यासीन श्रीमन्नारायण नित्यावासस्थानभूतमिदं नारायणाद्रिरिति, तथा द्वापरे यदुकुलपय पारावार चन्द्रमाभ्यां बलभद्र-श्रीकृष्णाभ्यां अधिष्ठिततया यादवगिरिरिति, तदनु कलिसाम्राज्य कोलाहलमलकलुषीकृते महाजगति तदपनोदनाय भगवान् भोगिराजः परमकृपया श्रीमन्महाभूतपुरे अवतीर्णः, आप्ततुर्याश्रमः, चोळ-मण्डलाधिप क्रिमिकण्ठचोळ दुर्वाद कोलाहलमसहमानः, तद्व्याजेन इमं होय्सळ नामकं देशमलं कुर्वाणः तद्रत्नभूतममुं क्षेत्रं स्वचरणारविन्दरेणुभिः पवित्रीकृत्य भगवद्दत्तात्रेय परिकल्पित परिधान शिलासमर्पित काषाय वस्त्रदण्ड परिग्रहेण यतिराजत्वं प्रख्यापयन् वल्मीकगुहानिवसित श्रीमन्नारायणं सर्वात्मसेव्यां दशां प्रापय्य तदिदं क्षेत्रं श्रीमन्नारायणपुरमिति नाम्ना अलंचकारेति च ॥

सो हि यतिराजराजः अस्मिन् क्षेत्रे श्रीयदुगिरीश सर्वविध कैङ्कर्यपरः द्वादशसमाः उषित्वा श्रीरंगराज दर्शनकुतूहली श्रीश सेवानिर्वाहाय एतन्मठं निर्माय, तत्र कंचन यतिवरं स्वप्रतिनिधिभूतं संस्थाप्य श्रीरंगमगमत् । तदारभ्य तादृश गुरुपरंपरानुसारेण सर्वे यतिवराः श्रीयतिराज संपत्कुमार स्वामिनः सर्वविध कैङ्कर्यं कुर्वंतस्सुप्रतिष्ठिताः ॥

एवंभूत श्रीभगवद्भाष्यकार परिकल्पितपीठे सर्वविधसेवानिर्वाहाय अस्मादृशां प्रार्थनामंगीकृत्य तत्रभवन्तः श्रीमदनन्तार्य महाकुलसागरसुधांशवः वंशपरंपरया आचार्य पदवीनिर्वोढारः न्यायवेदान्त. विद्वांसः श्रीरामानुजपुरवास्तव्या अय्यनैय्यंगार्यस्वामिनः आप्तसन्यासाश्रमाः श्रीमत्परमहंस परिव्राजका-

చార్యాః శ్రీయదుగిరి యతిరాజ సంపత్కుమార రామానుజ జీయర్ స్వామిన్ ఇతి ప్రథితాః శ్రీయదుగిరి యతిరాజ సంపత్కుమార సర్వవిధకైంకర్యే స్వశిష్యాంశ్చ సముద్ధరన్తీతి మహదిదం సంతోషస్థానమ్ ॥

కాషాయశోభి కమనీయశిఖానివేశం దణ్డత్రయోజ్వలకరం విమలోపవీతమ్ ।
ఉద్యద్దినేశనిభముల్లసదూర్ధ్వపుండ్రం రూపం విలోక్య యతిరాజ వయం కృతార్థాః ॥

ఏవమేవ తత్రభవన్తః వింశత్యుత్తరశతసంవత్సరం అస్మామేవ లీలావిభూతౌ శ్రీరామానుజ గురువరమత ప్రచారాది సర్వవిధకార్యేషు సంసక్తాః శ్రీరామానుజీయ దివ్యాజ్ఞాం సతతం పరిపాలయన్తః సుచిరం ఇదం క్షేత్రం అలంకుర్వన్త్వితి శ్రీభగవత్సన్నిధౌ సంప్రార్థయే ॥

శ్రీమదిత్యాది ఉభయవేదాన్తప్రవర్తకరాన విద్వాన్ రామానుజపురం ఐయ్యన్గైయ్యంగార్ స్వామిగళవర్ హళ్ సంన్యాసాశ్రమస్వీకారం శెయ్దు ఇన్ద శ్రీయతిరాజమఠత్తిల్ పట్టాభిషిక్తరాయ్ ఎళున్దరుళి ఇరుక్కిర ఇంద సమయత్తిల్ ఇంద మహాసభైయై అలంకరిత్తిరుక్కుం తంగళెల్లోరుక్కుం స్వాగతత్తై శొల్లి, స్వాగతసమితియిన్ పరమాహ్వం శిష్యకోటియిన్ పరమాహ్వం శ్రీస్వామి హళనర్ హాళుక్కు అభినందనం సమర్పిక్క తంగళ్ అనుమతియై కోరుహిర్ర.

ఇంద పుణ్యక్షేత్రమానదు కృతయుగత్తిల్ వేదంగళ్ అఖిలమాయిరుక్కుం పొళుదు దేవాంశరుం ఆదిసన్యాసియుమాన శ్రీదత్తాత్రేయర్ ఇంగె వేదంగళై పునరుజ్జీవనం పణ్ణినాలె ఇదకు వేదగిరి ఎన్ఱ పేరుం, త్రేతాయుగత్తిల్ బ్రహ్మాపుత్రరాన శ్రీసనత్కుమారరాలె శ్రీమన్నారాయణర్ ఇంగె ప్రతిష్ఠితరానదినాల్ నారాయణాద్రి ఎన్రుం, ద్వాపరయుగత్తిల్ యదుకులనాయకర్ హళాన శ్రీకృష్ణబలరామర్ హళుం అవర్ సంతతిహళుం ఇంగె వన్దు భగవత్కైంకర్యాసక్తరానదినాల్ యాదవగిరియెన్రుం, ఇయ్యుగత్తిల్ శ్రీభాష్యకారర్ ఇంద క్షేత్రత్తై పునర్నిర్మాణం శైదదినాల్ యతిశైలమెన్రుం వేర్పెత్తదు.

శ్రీభాష్యకారర్ ఇంద నాట్టిలె ౧౫ వర్షం తంగి "స్వనామ్నా భారయిత్వాథ మఠం తత్ర మహత్తరమ్ । సుఖేన లక్ష్మణాచార్య స్తస్థౌ శ్రీమన్మహాయశాః ॥" ఎన్గిరవడి భగవత్కైంకర్య నిర్వహణత్తుక్కాహ ఇంద మఠత్తై స్థాపిత్తు పిరగు శ్రీరంగత్తిక్కు ఎళున్దరుళినార్.

ఇప్పడి దివ్యదేశత్తిల్ దివ్యహస్తత్తాలె స్థాపితమాన ఇంద మఠం ఎణ్ణూరు వర్షంగళిలిరున్దు వళ్ందువన్దు ప్రాక్తనముం పవిత్రముం ఆనదు. ఇదిలధిష్ఠితరాన పిన్ యతివర్యర్ ఉడైయవర్గళ్ శ్రీరంగనాథరిన్ కైంకర్యత్తుక్కాహ ఎళున్దరుళినదినాల్, దైవప్రేరణైయాల్ దేవరీర్ ఇంద మఠాధిపత్యత్తై వహిక్క వేణుమెన్రు మహాజనంగళిన్ ప్రార్థనైయై అంగీకరిత్తు ఆశ్రమస్వీకారం శెయ్దు ఇంగె ఎళున్దిరుళినదు దేవరీర్ మనఃపరిపాకత్తైయుం జ్ఞానపరిపూర్ణతైయైయుం కాట్టుహిరదు. దేవరీర్ కాషాయశోభితరాయ్ కమనీయశిఖానివేశత్తోడు దండత్రయోజ్వలహస్తరాయ్ విమలోపవీతరాయ్ ఉదయభానువై ప్పోల్ తేజస్వియాయ్ ఉల్లసదూర్ధ్వపుండ్రరాయ్ విరాజిప్పదై నేరిత్త ఇంద సదస్ మిహవుం సంతోసిక్కిరదు.

దేవరీర్ ఇప్పడియే అరోగదృఢకాయరాయ్ శిష్యవర్గంగళుక్కు జ్ఞానబోధకరాయ్ మూల పురుషరాన శ్రీఉడైయవర్ పోలవే ౧౫౦ వర్షం ఇష్టానత్తిల్ భగవత్కైంకర్యనిర్వాహకరాయ్ ఎళున్దరుళియిరుక్కుంపడి శ్రీమన్నారాయణనైయుం శ్రీలక్ష్మీనృసింహనైయుం ప్రార్థిక్కిరోమ్.

ఇతి స్వాగతసమితియిన్ పరమాహ

గోమఠం రామానుజ జోస్యర్.

Then delegates from Tirupathi, Madras, yodhya and Srirangam offered *prasadams* om the respective temples to His Holiness. ri M. A. Narayana Iyengar, M.A., B.L., Rtd. ly. Director of Education, offered a purse for ie propagation of the truths of Vishishtawaita among the public.

In a brief message, His Holiness observed iat the idea of installing him in the Mutt riginated 10 years ago, and Divine will had t last accomplished it; that he by himself ould achieve nothing, that he was only an istrument of God, that Vishishtadwaitism iculcated attainment of salvation through the istrumentality of an Acharya, that it behoved ie devotees of the Mutt to make the best use f him that they could. He thanked them ir the honour they had bestowed on him, and ished every one happiness and prosperity. Sri I. J. Tirumaliengar, thanked all official and on-official gentlemen who had helped in the nstallation. Then the assemblage offered omage and received phala-mantrakshata from lis Holiness. Worship was then offered to ri Lakshminarsimha Swamy, the presiding)eity of the Mutt, followed by a sumptuous :ast.

In the evening, there was a Dolotsava at he Mutt, and after distribution of teertha and weets, His Holiness announced the appointment of a Committee of Management for the Mutt consisting of Dr. M. J. Narasimhan, H.D., M. N. Anandalwar, B.A., M. J. Tirumaengar, B.A., L.T., M. R. Narasimhan, R. A. rinivasa Iyengar, and M. V. Alasingrachar, f Bangalore, M. A. Singrachari, B.A., B.L., I. O. Alasingrachari, B.A., B.L., and M. A. rinivasan, B A., B L., of Madras, M. K. Alaingrachar of Melkote, and Sri M. G. Sriniasan, B.E., snd R. A. Sampathkumarachar, .A., of Mysore.

H. H. SRI YATIRAJA SWAMY

On the morning of his departure to Melkote to be installed as the Yatiraja Swamy of the Mutt at Melkote, Sri Vidwan Ramanujapuram Iyaniengar Swamy was given a send off by devotees in Mysore at the Mandayam Home buildings, on the 4th instant. Sri G. R. Josyer was requested to preside.

After invocation by Sri Vidwan Periswamy Srinivasiengar, the President observed that Sri Iyeniengar Swamy had spent his life so far in simplicity and learning, and was a good example of the saying, "Plain living and high thinking." He was perfectly fitted to undertake the onerous duties of Sanyasasrama whose sole object was to seek truth by leading an austere life and propagate it to humanity at large. His consenting to become the head of the Yatiraja Mutt at Melkote was a noble act of renunciation, but he was succeeding to a great heritage.

The Mutt was founded by the great Ramanujacharya 820 years ago. How great Sri Ramanuja was could be realised by the fact that in Sravanbelagola, the great Jain kshetra, a stone inscription has been erected acknowledging the Victory of Ramanuja over themselves and paying him tribute of respect. It is also said that as a mark of their defeat the end of one finger of the image of Sri Gomateswara has been cut.

Such a great being was Ramanuja, and when, having established the temple of Melkote, he wanted to return to Srirangam on the death of the tyrant, Krimikantha Chola, he established the Mutt to manage the temple.

During these 820 years many worthy personages had occupied the holy seat, and now Sri Iyeniengar Swamy was succeeding to it. The President fervently hoped that Sri Swamy would be endowed with bodily health, and adorn the seat for a long time carrying on the work to which Sri Ramanuja was devoted.

Flowers and fruits were then offered to Sri Swamy, and after garlanding the Chairman the function terminated.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE; FELLOW, MYSORE UNIVERSITY 1928-30.
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MYSORE

THE CHIEF JUSTICE ON JUSTICE

(Continued from previous issue.)

Rent and ejectment cases in Delhi, which have dragged on for years because of extended adjournments granted at the personal request of the parties or their lawyers, are cited, by Mr. Justice Mahajan as an example of the fall in standards of integrity and efficiency.

The remarks of Mr. Justice Mahajan on the responsibility of the legislatures for law's delays are of profound interest. Reviewing the rapid proliberation of statute law since Independence he observes: "Legislation is only justified to eradicate grave evils that prevail in a country, but should not be resorted to on any pretext even in a welfare state.

"It is not necessary to have countless laws relating to every form of human activity. Society can only be considered civilised if its citizens are allowed without threat of law to behave as proper citizens, and law is only enacted when it becomes absolutely necessary for maintaining a certain standard amongst its citizens.

"What has to be achieved by educating the society in various ways, the legislatures think can be achieved by setting in motion the legislative machinery and by passing statutes, no matter whether those statutes will be observed or can even be carried out or there is a machinery for enforcing them.

"I would; therefore, suggest that before undertaking any reform in the system of administration of justice, the Statute Book of the country should be cleaned and only those laws which are considered absolutely essential for the society should be allowed to remain on the Statute Book, and the book should be made simple and easily intelligible. Everyone is supposed to know the law, but it is a question how many really know it. Simplify your laws and the present system will work very nicely."

Mr. Justice Mahajan goes on to describe how much delay in disposal of cases is due to the difficulty of understanding the meaning of statutes.

"Sitting in the Supreme Court," he says "we spend days and days in hearing arguments on the construction of the language of a statute, and eventually we are lucky if all of us can agree on its construction. But difference of opinion are not uncommon." How can any body in the subordinate judiciary be blamed he asks, when the High Courts in the land find it difficult to establish the precise meaning of the maze of existing legislation!

Agreeing with the Home Minister that criminal cases are often delayed by procrastination in police investigation, Mr. Justice Mahajan suggested that there should be a special agency of the police for investigation of crimes and for preparing prosecution cases. A time-limit should be fixed for investigation of offences and any extension of that time should only be given for sufficient reasons.

Mr. Justice Mahajan says "There should be a bifurcation of the police force, one branch dealing with investigation of crimes and the other with the maintenance of law and order. Every policeman is not fit to investigate a crime, nor is every Sub-Inspector fit to do it. Most of them only know third-degree methods and no more!"

Apart from these general observations, Mr. Justice Mahajan has also dealt with the specific proposals contained in the Home Minister's draft scheme.

Welcoming the idea of reduction in court fees, Mr. Justice Mahajan points out that in some cases as much as one-third of the value of civil suits goes into the State revenue. "Such heavy duty on justice," he comments "is wholly unjustified, and it is beyond the

ach of the common man—about whose welre the State is so keen—to obtain justice in he courts of the country. He can only get it y getting involved in debt or by committing ome crime!"

In this connection, the Chief Justice comends the example of the U. S., where court ees are merely nominal.

Dr. Katju's favourite idea of taking justice o the doorstep of the villager is, however, ot approved by Justice Mahajan.

Declaring himself opposed to the decentraliation of courts, he says that justice through tinerary courts will be expensive and also ikely to be slipshod, in the absence of public aze on the conduct of judges.

Mr. Justice Mahajan is also not in favour of xtending the scope of summons procedure. 'That kind of reform," he says, "can only ake place if we have really judicial-minded Magistrates, with less of executive bias in heir mind. I am afraid our Magistrates at resent are more executive-minded than judiial-minded. During the summer vacation I ad occasion to come across a number of Magistrates in different districts. Their whole oncern was to see that the police cases somehow or other succeed, and they are more influenced by their contact with the police officers bout the truth or the falsity of a case than by making up their mind after a proper trial of the case before them."

On the role of village panchayats in dispensing justice, Mr. Justice Mahajan says: "Trial of minor offences punishable with fine alone can very well be entrusted to the panchayats, and that experiment should be watched for some time before the jurisdiction of panchayats is extended further."

THE Rs. 150 M.P.

There had been much heckling from the audience, and at last the speaker lost patience. "We seem to have so many fools here tonight," he snapped, "that it might be advisable to hear them one at a time."

"A good idea," came a voice from the crowd. "Go ahead with your speech."

THE EXCUSE

Hubby was in an uproar because the wife had let some one give her a counterfeit dollar bill in change.

"How in the world could you be dumb enough to let anyone pass a counterfeit bill on you?" he shouted.

"How could I tell?" she answered, "You never let me see real money often enough to know the difference."

UNDER SOCIALISM

"Are you studying hard in school, Johnny?" asked Aunty.

"No, I'm not," admitted the boy.

"But if you don't study hard," Aunty pointed out, "you'll never become President of the United States."

"Aw, I don't expect to anyhow," declared Johnny. "You see, I'm a socialist."

THEIR FATHER'S PRIDE

The father lined up his eight strapping sons for the visitor to inspect.

"Now, ain't they fine boys?" he demanded proudly.

"They surely are," agreed the visitor, "and well-mannered too."

"That's because they have been brought up right," boasted the father. "I've never laid violent hands on them, except in self-defence, of course."

The Rationalist

THE ANALECTS OF CONFUCIUS

See what a man does. Mark his motives. Examine in what things he rests. How can a man conceal his character?

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it,—this is knowledge.

To see what is right and not to do it, is lack of courage.

When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps from shame and disgrace.

He who aims to be a man of complete virtue does not seek to gratify his appetite in his food, nor in his dwelling-place does he seek the appliance of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle so that he may be rectified. Such a person may be said indeed to love to learn.

The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

A youth is to be regarded with respect. How do we know that his future will not be equal to our present?

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.

The superior man has neither anxiety nor fear. When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?

The man of distinction is solid and straightforward, and loves righteousness. He examines people's words and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in his clan.

Faithfully admonish your friend, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.

The superior man is easy to serve and difficult to please. If you try to please him in any way which is not according to right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The inferior man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant to right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.

Fine words and an insinuating appearance are seldom associated with virtue.

To put the people to death without having instructed them: this is called cruelty. To require from them, suddenly, the full toll of work, without having given them warning this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity this is called injury. And, generally in giving pay or rewards to men, to do it in a stingy way: this is called acting the part of a mere official.

There is the love of being benevolent without the love of learning: the beclouding her

eads to foolish simplicity. There is the love of knowing without the love of learning: the beclouding here leads to dissipation of mind. There is the love of being sincere without the ove of learning: the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning: the beclouding here leads to rudeness. There is the love of boldness without the love of learning: the beclouding here leads to insubordination. There is the love of firmness without the love of learning: the beclouding here leads to extravagant conduct.

SISTERS ON WAR-PATH

Little Billy saw the Indians in the movies painting their faces and he asked his mother why they did it.

"Indians always paint their faces when they are going on the war path to do their scalping and killing," explained mother. Next evening while sister's boy friend waited in the parlour with the family, Billy came tearing down the stairs.

"Let's get out of here, quick, folks, "he cried, "Sister's going on the war-path!"

HIS COMPARISON

A talkative old man stopped to watch some boys at play.

"How old are you, sonny?" he inquired of one.

"I'm six," declared the boy.

"Six," echoed the old man. "Why, you are not even as tall as my cane."

"Well," asked the boy, drawing himself up to his full stature, "how old is your cane?"

SIT, STAND, LIE.

"Thus we see," summed up the physiology professor, "that sedentary work tends to lessen the endurance."

"In other words," interrupted a student, "the more one sits, the less one can stand."

"Precisely," retorted the professor. "And if one lies very much, one's standing is lost entirely!"

THE M.P. AGAIN

A weary-looking farmer stood on the steps of the town hall, where a political address was in Progress.

"Do you know who is talking?" inquired a late-comer of him. "Or are you just going in?"

"Nope, Just come out," replied the farmer.

"Congressman Smith's talking."

"What's he talking about?" asked the other.

"That's just it," said the rustic, "he didn't say!"

HAPPIER IN HELL

A recent widow visited a medium who promised to get her in touch with her deceased husband. When his shade had been evoked, she asked, "Are you happy, Henry, dear?"

"Very happy," she was assured.

"Happier than when you were with me on earth?"

"Far happier than when on earth with you," stated the spook emphatically.

"Tell me, Henry," cried the widow, "what's it like in heaven?"

"Heaven!" the other crackled, "I ain't in heaven!"

THE GHURKHA'S HIGH JUMP

An old army officer,, who for some years commanded a paratroop brigade in India, tells me of an experience he had during the war with that fierce, greatly respected fighting man, the Gurkha.

One hot day a local troop paraded before him; he asked for volunteers for his paratroop unit, and invited questions.

"Sir," began their sergeant, "from what height are we supposed to jump?"

"About 500 feet."

"Sorry, Sir," replied the soldier, "it's too high. Can we try from 300?"

The officer explained that from such a low altitude there was great danger of their parachutes not opening in time. The Gurkhas broke into broad smiles.

"Oh, that's different," grinned the N.C.O. "I didn't know we'd have parachutes!"

* * *

"What is the use of a timetable when the trains are always late?" grumbles a holiday-maker who got off to a bad start.

What is the use of waiting rooms if they're not?, comes the reply.

VAGRANTS

A tramp was brought into court on a charge of vagrancy.

"What excuse do you have, my man?" asked the judge.

"I ain't had no chance to get a damn job," cried the tramp bitterly.

"Hey, there! What kind of language is that to use before the Judge!" exclaimed the bailiff, jumping up. "Not only did you use a double negative, but I'm sure you must know that 'aint' is incorrect."

* * *

That bailiff would have found a better class of vagrants in India.

OLD AGE

One of the latest scientists to wage an al out war on what he calls the "disease of ol age" is Dr. Victor Bogomeletz, who escape from Russia during the Revolution and h since spent the years investigating the pr blems of rejuvenation.

He believes the natural life span of huma should be 125 years, and that this can actual be attained if the tissues underneath the sk are sufficiently preserved. If these tissues a kept young the youth of the whole body prolonged: that is the principle of the rev lutionary new science he calls Externothera —the treatment of the skin with special prepared rejuvenating products.

In his very interesting book, "The Secr of Keeping Young" (Arco Publications, Lt 12s. 6d.), Dr. Bogomeltz sets out to pro how his discoveries should help readers ke their youthful state longer.

THE EXPERT'S REASONS

"Was there any special reason," inquir a friend of the dermatologist, "that you cho to specialise on the diseases of the skin?"

"There were three very good reasons," sponded the specialist: "my patients nev get me out of bed at night, they never d and they never get well!"

ANOTHER M.P.

The reporter was getting very little out his interview with the politician, and fina he chided the man gently, "I always thoug that a statesman should be familiar with public questions."

"He should," agreed the grafter, "but n necessarily with all the answers."

HISTORY OF MYSORE
AND THE
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Modern Review, Calcutta.

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A PURE AND HEALTHY LIFE

SWAMI SHIVANANDA

Yoga is primarily a process of self-culture. Its aim is the attainment of spiritual perfection of self-realisation. The process of yoga pertains to the control of the physical organs, the breath, the mind and the senses.

Practice of yoga bestows a rich and full life. It is, in fact, the science of living a pure and healthy life.

Practice of self-restraint, mental equipoise, truthfulness, compassion, purity and selflessness constitute the process of yoga.

A nation composed of physically strong and mentally healthy people can surely be great.

Physical culture should start at an early age. Both body and mind should be trained. Exercises should provide both recreation and physical and mental development.

Asanas keep the muscles supple, the spine elastic, develop mental faculties, lung capacity, strengthen the internal organs and bestow longevity.

Sirshasan develops the brain, confers good memory, and improves eye-sight and hearing capacity through extra circulation of blood in the brain box.

Sarvangasan develops the thyroid gland, strengthens the lungs and the heart, and makes the spine elastic.

Bhujangasan, Salabhasan and Dhanurasan increase the persistaltic movements of the bowels, remove constipation and cure the diseases of the abdomen.

Viparitakarani-mudra and paschimottan-asan tone up the pelvic muscles and the pelvic organs. They improve the digestive system. Agnisara kriya, uddiyana bandha and Mayurasan also help digestion and give good appetite. Ardhamatsyendrasan is good for the lever and the spleen.

Rolling from side to side in dhanurasan gives very good abdominal massage. Matsyasan is good for the development of the lungs, the brain and the eyes; it also strengthens the upper part of the spine.

Savasan relaxes the body and the mind and gives perfect poise and rest.

Women and children (above seven years) are not exempted from practising asans.

Every asan should be practised only for a minute or two, but the period could be gradually extended to a limited duration as per the advice of a competent teacher.

Pranayama bestows vigour, vitality and longevity. It develops the lungs and strengthens the muscles of the chest.

First practise deep inhalation and exhalation. Then try to hold the breath as far as it is comfortably possible. Practise a few rounds of deep breathing in the early hours of the morning.

In winter practise Bhastrika-pranayama and in summer shitali and shitakara.

Mild practice of pranayama needs no dietetic regulation or any particular condition of living.

Never exert yourself. Use your commonsense. If you find any substantial benefit, continue your practice. If there is any discomfort, discontinue the practice and seek proper guidance.

Withdraw the mind from the external objects and try to fix your attention on a particular object or subject. Concentrate on the symbol of Om or on the picture of an avatara or a saint.

Meditate on the divine qualities of auspiciousness, holiness, peace, sanctity, grace, equanimity, nobility, sincerity and selflessness. Try to cultivate these qualities in your day-to-day life. Speak the truth always. Be kind-hearted.

Live the life of detachment and ego-lessness. Try to control your emotion. Try to restrain your impulses. Do not hurt other people's

elings. Do not be domineering. Be humble, olite and courteous. Do not be jealous of thers' prosperity. Do not be pessimistic. lo not try to become prosperous or famous the expense of others.

Analyse your motives. Scrutinise your oughts. Enquire into the nature of things. lo not run after the false glitter of the world. estrain yourself. Forego personal comforts nd luxuries if thereby you could be of some elp to another. Always remember your ssential divine nature. This is the process f yoga.

"LONG LIVE THE U.S.S.R."

Some time ago, a burgler broke into the ome of a Prague family. The police had no ifficulty in reconstructing the case.

Members of the family had a habit of writ-ng notes to each other and pinning them on he door.

On this particular occasion, the first note as from the head of the family: "Returned om work at 6-30 and am leaving for the pre-aratory class of Marx-Lenin studies. Will eturn about 10 o'clock. Long live the .S.S.R.! Father."

The next note was from the mother: "Re-rned from the office at 6-45. Must leave to ttend the Peace Committee of the Women's eague. Long live the U.S.S.R.! Mother."

The third note was from their daughter: Left at 7 to attend the rally on behalf of the eople's Democratic Fighters. Will be back t 11. Long live the U.S.S.R.! Lida."

The son had written: "Returned from work t 7-40. Have to attend the Youth League eeting. Will be home about midnight. Long ive the U.S.S.R.! Milos."

The fifth note was the snortest of all: Arrived at 1 o'clock. Will not be back. lay the U.S.S.R. live forever! (Signed) he Thief."

FIRST PRIZE

Distraught by hey husband's snoring, Mrs. Fletcher took her problem to the doctor. He assured her husband would stop snoring if she tied a piece of string around his nose. That night, when her husband rolled in from a stag party, she had occassion to make the test. She could find no string, however, so she took a piece of blue ribbon and tied it around his nose without waking him. It did the trick!

Next morning, Fletcher stared incredulously at his reflection in the mirror. "Millie!" he cried. "I don't know where I was last night—but wherever it was, I won first prize!"

THE SWITCH ENGINE

An original complaint from a customer to a machinery firm read:

Gentlemen,

Why is it that your switch engine has to ding and dong and fizz and spit and pant and grate and grind and puff and bump and chug and hoot and toot and whistle and weeze and howl and clang and growl and thumb and clash and goom and jolt and screech and snarl and snort and slam and throb and roar and rattle and hiss and yell and smoke and smell and shrink all night long when I come home from a hard day at the boiler works and have to keep the dog quiet and the baby quiet so my wife can squawk at me for snoring in my sleep!"

THE PHYSICIST

The nuclear physicist stepped up to the prescription counter and asked for some prepared acetylsalicylic acid.

"You mean aspirin!" said the chemist.

"That's right," the physicist smiled apologetically. "I can never think of the name!"

The Rationalist

B.SC., B.ED., M.A.,

Recently the devil that urges men to venture on undertakings from altruistic motives, made us start a new High School for Girls, with the object of easing congestion in the Maharani's High School, and of saving them from the proselytising influence of Christian Institutions.

When the announcement was casually made in the Press, there began for us the unexpected but amazing experience of visits from young women seeking jobs. They came in twos, threes, or singly, leading aged grand-parents, or accompanied by young brothers. They came, humbly, hesitantly, to a surprised stranger. They ranged from B.SC.'s to M.A's.

Their predicaments seemed to be awful, but all that we could do was to ask them to pray that the school may have a good response from parents.

The experience was like lifting a veil from over a festering wound in the body of society. Their case seemed to be piteous. Having equipped themselves with all the education that the State could give, they were stranded, with no opening for work, no money, no means of livelihood, with a burdensome life to be lived 24 hours a day, day in and day out!

It seems to us that a society which can find no use for such people is not a civilized one entitled to rank in the forefront of nations, but only an incompetent, a contemptible, a third-grade nation. It seems to us that the way Mr. Nehru, the Chief Executive of the nation, could keep himself blissfully ignorant of such poignant internal conditions, and regale the world with his quixotic solutions of international problems, is too ridiculous and tragi-comical for words. It seems to us that the way the Nandas and Krishnamacharis, and Deshmukhs and K. C. Reddies go about bamboozling the public, boosting their own imaginary achievements, and making out that their magic wand will produce untold prosperity the next instant, is the biggest piece of hoax practised by anybody on any nation. It seems to us that women in no way better than these, the big Srimatis, Srimati Vijayalakshmi, Srimati Durgabai, should be living on the fat of the land, while the womanhood of the country is languishing in poverty like this, is unparalleled impertinence. We wonder how any politician or administrator in the country can hold his head high without shame, spending crores and piling T.A's, and getting jobs for all his kith and kin, while leaving a diligent and deserving section of the public under such criminal neglect.

It seems a pity to us that Indian State-craft should have proved so wanting, so inept, so impotent, so benighted, so disgusting and degenerate.

One of the young ladies writes, "I passed the B.A. HONS., degree examination of the Mysore University in 1950 in the First Rank, second class, and was awarded two gold medals for proficiency in History. Further I also passed the M.A. degree in 1951 in High second class,—(Sanskrit second language throughout). I am aged 25. I request you kindly to consider my application favourably, etc."

Another writes, "I passed the B.A. degree examination in 1950, my optionals being History, Politics, and Hindi, B.A. HONS in 1952, and M.A. in 1953. I am aged 24. I assure you Sir, that, if I am given a chance, etc."

A third, "Respected Sir, ... I passed the M.A. of Mysore University in 1953, taking

History. Along with this I have passed the Praveshika examination in Hindi. I am not very much particular about the pay. I am enthusiastic to serve etc."

A fourth, "I have been successful in the M.A. degree examination of the Mysore University in 1949. I have also been awarded the Keni Siddappa Gold Medal. I have won several prizes in my College career. For a year I served as a Lecturer in Kannada in the Besant Theosophical College, Madanapalli. Sir, I shall be highly thankful, etc."

A fifth writes, "I submit that I have passed the B.A., and B.Ed. degree examinations. I know Tamil, Kanarese, and Hindi. I can speak them fluently, and write them very well."

A sixth, "I am a graduate of the Mysore University having passed the B.Sc., in 1952. This year I passed the Teacher's Training Examination. I request you to kindly give me a chance, etc.,"

Eight more B.A., B.Ed's, repeat the same request!

One young lady even writes from Bangalore; "My mother-tongue and second language throughout my scholastic career has been Telugu. The major subject for my B.A, (HONS) examination was English literature and language. I have 3 years of teaching experience. I was in charge of most of the extra curricular activities including school magazine. Recently I was selected for a competitive test for the A.I.R. etc."

One B.Sc., daughter of an advocate, applies from Ramnagaram.

There are two B.Sc's with Hindi Praveshika qualification, 3 B.Sc's with Physics, Chemistry and Mathematscs, one with English, Politics, and Psychology, and another with Chemistry, Biology and Zoology.

One young lady, B.Sc., with distinction, and Hindi Rashtrabhasha, writes plaintively, "I am a Brahmin by caste, and am aged 22 years. I have come from a very poor family and my father is an old retired Primary School Master. So once again I beg of you to consider my case favourably ... etc."

We shall quote one more: "I have passed in P.C.M. I am not married, and there are 3 more sisters who are also of the same type. Out of the 3, one is in B.A. HONS class, another in Inter. My father's family consists of 7 souls. For the maintenance and education of us, he has borrowed nearly Rs. 1000 here and there, as the small pension he is getting won't help him in any way. Under the above circumstances I pray that you will kindly consider my poor case. ... etc."

This deplorable state of affairs in the country, our Mandarins at Delhi neither investigate nor care to solve. They rejoice in being able to scatter crores of public money with lunatic extravagance, without check and without responsibility. When things get too hot they can resign and go to their estates. They will have made estates by then!

The common man and woman in India does not care how many European Prime Ministers Krishna Menon calls on in a day, or how many countries Vijayalakshmi Pandit honours with her glamorous presence in a month. They want only to earn a livelihood, and keep their families from penury. A land where that is not possible is an ill-governed land. When that is not possible, all the talk of the planning Commission, all the talk of the Ministers and Deputy Ministers, Central and terminal, all the talk of the honey-mooning couple, the Deshmukhs, all the talk of even the dreaming and impracticable Mr. Nehru, is but empty boast!

Ministers talk glibly of nationalising buses, nationalising hotels, nationalising everything in which their eyes catch money. But they don't talk of nationalising unemployment. They should do so, if they are Ministers worth the name!

These educated young women are denied jobs because they are Brahmins. If Mr. Nehru upholds that policy, let him say so, and ask Brahmins to commit suicide. If he doesn't uphold it, central aid should be refused to States in which such inhuman barbarism prevails.

We know it is useless to say anything when a self-seeking party, consisting of self-seeking men, holds power. But having unwittingly come to know of an ulcer in the body-politic, we are impelled to bring it to light, so that the public might do something about it, if they have any decency, if they have any heart, if they have any wish to survive. When Malan maltreats non-nationals we call him a fiend. When Kotelawala deports non-nationals, we call him a devil. But when men whom we have elected to power, starve out our own nationals, we present them garlands! This is not the way to build a strong nation, but the sure way to distroy it!

Editor.

HIS FAIR DEAL

The strange story of a man's ingenious scheme for obtaining £500 to pay for his fare home from the East was told in a House of Commons debate recently.

The man acquired for nothing a thousand glass bottles and filled them with water coloured by harmless matter. Then he toured local villages in China, asking in each if there were any expectant mothers there.

He sold bottles of the liquid to each expectant mother for £1 and told them it would ensure their delivery of a son. He promised to return the money if it was a daughter.

The babies were born, 500 boys and 500 girls! The man promptly returned £500 to the mothers who had delivered girls, and kept the remaining £500 to pay his passage home!

"THE HISTORY OF MYSORE"

by G. R. Josyer, M.A., F.R.E.S.

I

"The British Museum, London.

2-2-54.

Sir,

On behalf of the Keeper of this Department I beg that you will be so good as to send to him, with invoice in duplicate, a copy of the following book written and published by you:

"History of Mysore and the Yadava Dynasty."

I am,

Yours truly,

L. D. BARNETT."

II

Sir, 12-5-54.

I enclose herewith your list, and beg that you will send, with invoice in duplicate the two works mentioned therein:

1. "Rigveda Samhita Pada Text."
2. "Vividhamatagala Charitraka Vimarse Mattu Samanvaya."

Yours truly,

H. C. LOWE.

Per pro, Keeper.

Calcutta.

21-6-1954.

Dear Sirs,

Please be good enough to send on my behalf, directly to J. Thornton & Son, 11 Broad Street, Oxford, one copy of "The History of Mysore and the Yadava Dynasty by G. R. Josyer."

Yours Sincerely.

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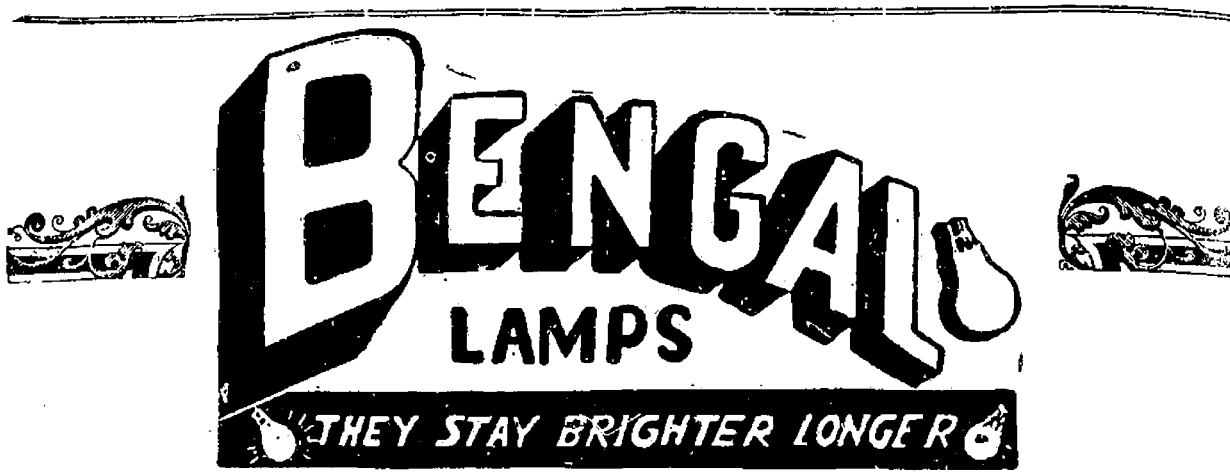

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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THE BHAKRA DAM

1. The Bhakra dam will be the world's second highest and the highest among the straight gravity type dams.

2. Concrete and masonry required for the Bhakra Project will be in the neighbourhood of 500 million cubic ft., more than twice the cubic contents of the seven biggest pyramids of Egypt.

3. The total number of tiles used in lining the Bhakra Main Canal and its branches is 65 crores, and of bricks in masonry works in the entire irrigation system is 28 crores. These, if put end to end, will go round the earth about seven times at the equator!

4. It would take seven crore men one day to complete the entire canal system of the Bhakra-Nangal Project.

5. The total earthwork done on the Bhakra canal and its distributary systems is 340 crore cubic ft. This would suffice to build a road 20 ft. wide and 3 ft. high from Delhi to New York, a distance of about 9,200 miles.

6. The Nangal Hydel Channel, the Bhakra Main Line and the Bhakra Main branch form the longest single unit lined canal system in the world.

7. With the material need in lining the 390 miles of Bhakra Nangal's canals and branches, a floor six inches thick can be constructed over an area of 9 sq. miles.

8. For the construcrion of one mile of Bhakra Nangal's canal systems the officers and the staff had to travel 2,500 miles.

9. The 10 generating sets of 90,000 kws. each to be ultimately installed at the power houses near the Bhakra dam, will be the biggest units in India and among the biggest in Asia.

10. The total power potential of Bhakra-Nangal scheme which is approximately 700,000 kws. at 60 per cent load factor is roughly 20 times the peak capacity of the generating station at Jogindernagar, serving the major portion of the requirements of the Punjab State to-day.

11. The total length of h.t. and e.h.t. transmission lines under the Bhakra-Nangal scheme is nearly 2,509 miles and their voltage ranges between 11,000 volts and 220,000 volts.

12. The 220,000 volts transmission lines are being erected in India for the first time.

IN 1 MINUTE

What happens in the world in one minute?

When a scientist was asked this question the other day he replied:

In one minute there are:

5,440 births. 4,630 deaths.

People drink 50,000 pints of wine, and 50,000 pints of beer.

835,000 cups of coffee.

The world's smokers smoke 1,270 tons of tobacco.

The world's factories produce 117 cars.

117,000 letters and 1,917 telegrams are dispatched.

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LIFE ON PLANETS

When man believed that the Earth was the tre of the universe, with all the heavenly lies rotating about it, no one ever imagined existence of life upon any of these distant ects. When the real structure of the solar tem was recognized and generally acknowged, and the Earth compelled to take its ce as merely one more planet, like Mars or nus for example, people began to wonder if se other planets did not also have living ngs.

Galileo was the first to give a dogmatic swer. In his "Dialogues on the Two Chief stems of the World", his great work in ich the Copernican system was first set th in full detail with passion and closely soned argument, one of his interlocutors: gredo, said: "I do not know or believe that the Moon or other planets there are plants d animals like our own—and much less do I lieve that they are inhabited by men".

A little later, Huygens, father of the wave eory of light, expressed a contrary opinion, ich gained the adherence of Fontenelle, one the earliest of popular science-writers, mmanuel Kant, and others. Popular imagiation which had hitherto found evidence of vine benevolence or sugar in every astronoical phenomenon, now discovered new subcts for fantasy. Belief in the existence of fe in other planets, however, was more than idence of mental vagueness.

In 1877, the Italian astronomer, Schiappaelli, observed a system of fine lines on the rface of Mars. Their geometric regularity ggested to some astronomers that they could aly be the work of intelligent beings. This elief was strengthened years later when the me observer saw that these lines, which were lready being called canals, had apparently oubled themselves and were systems of parallel lines. Percival Lowell, a great American astronomer, wrote several books about the planet in which he expressed the belief that these canals had been built by Martian engineers for purposes of irrigation. While some authorities rallied about Lowell's ideas, others wavered, and still others flatly denied the existence of human beings on Mars. The mystery of the Martain canals, however, as was natural, attracted the interest of every astronomer. The absense of exact knowledge continued to stimulate debate about the possibility of human life on Mars and, by extension, on other planets.

More recently, the progress of astrophysics has given us more exact knowledge of the physical composition of the stars and planets. Ahrography, which studies the geography of heavenly bodies, and astrobiology, which investigates in detail the possibilities for life on the planets, are new scientific means which may lead toward a solution of the problem.

At every point in its continuing advance science has discouraged belief in the idea that there are living beings on these planets.

Temperature is one of the most important conditions for life. That on the Moon fluctuates daily between—151° and 100°C. (—240° to 212°F.). It is impossible to conceive of life under these conditions, at least any kind of life we know. Temperatures on Venus vary between —25° and 110°C. (—13° to 230°F.). Other planets have temperatures as high as 400°C. (752°F), or as low as—150°C. (—238°F.). When we realize that the extremes of temperature on our own planet range from —59° to 60°C. (—74° to 140°F.), we can see that this factor alone is sufficient to eliminate the possibility of life on such planets. We must make an exception for Mars, however, where the temperature varies between —69° and 29°C. (—92° to 84°F.). Here, therefore, the question persists.

(To be continued.)

The Rationalist

3 OLOGISTS

A psychologist, a morphologist, and a graphologist have between them in three years built up the largest matrimonial agency in France. Their Institute d'Orientation Nuptiale claims responsibility for 20 marriages a day, or one per cent of France's 750,000 annual weddings!

The three founders are Louis Jentel, a psychologist, who formerly ran a careers advice bureau, and then a State centre for re-educating delinquent children, Dr. Dugast Rouille, a morphologist, who studies face and body structure; and M. Le Noble, a hand-writing expert.

In the course of his work with children, Jentel found that about 50 per cent of delinquents came from disunited homes; by mass observation polls he discovered that only eight per cent of French couples claimed to be happily married. It was but a step from this conclusion to the founding of a scientific matrimonial agency.

Using psychological, graphological, and morphological tests practised by State examiners and personnel managers, the Institute also insists on clients making a "severe moral and physical auto-criticism." Dugast-Rouille and his assistants estimate degrees of intelligence, kindness, generosity, seriousness, fidelity, taste for work, health, and other factors.

The Institute receives uncertain fiances and married couples "on the rocks" in its fifth floor offices near the Gare St. Lazare, but most clients are young, marriageable women for whom it usually takes three or four months to find a suitable partner.

Claiming that 91 per cent of marriages arranged by his Institute have proved successful after two years of life together, Jentel says: "By uniting suitable types we are trying to reduce divorce and make people happier."

BAD WRITING COSTS DEAR

How's your handwriting, bad or good? According to an American expert, handwriting is deteriorating all over the world. That is to say, it's becoming more illegible.

Even the average person's signature isn't so easy to decipher as it once was, he declares.

The late Bernard Shaw's handwriting was always clear. A man whose handwriting was spidery and very hard to read once wrote to Shaw on a very interesting subject. Shaw's reply to his letter began: "Dear Sir, Your name is either illegible or incredible...."

A famous actor who got an indecipherable letter from an admirer returned it with this blue-pencilled comment: "Kindly forward typed copy."

Bad handwriting nearly cost a Corsican father named Myuerionesy a fortune recently. His six sons were born in six successive years and each time the father registered the birth his handwriting was so bad that the surname was spelt differently in the various registers.

The sons have just been left a fortune of three million francs by an uncle in France. But when they went to claim it the varying surnames on their birth certificates caused trouble. Not until their names had been put right in the birth registers were they able to get their money!

PREMONITIONS

The pathetic story how a fourteen-year-old schoolboy wrote about his own death in an accident comes from Munich, Germany.

The class room in a Munich school was artificially heated with radiators to keep the boys warm. Snow was falling fast outside.

It was the composition class.

"Choose any subject you like for your composition, this week," said the teacher.

Boys will be boys, and everyone started to write on something dear to his heart. But the fourteen-year-old boy was unaccountably listless and pale. Only that morning he had a feeling that he would die before nightfall! His close and intimate friend who was told of this laughed at him.

Gathering his pen in his nerveless hand he wrote the heading for his composition: "The Road Accident". He wrote that he would keep up an appointment in the evening with his grandmother, and described how on his bicycle ride back to his own home, he would be involved in an accident!

"I shall die in the ambulance on my way to hospital!" he wrote.

Four hours after he had, the boy met his death exactly as he had forecast.

Was that just an accident?

Among the uncanny forecasts of doom made by criminals walking the last mile was one by Dr. William Dodd.

Mr. Dodd, a fashionable clergyman, was tried and sentenced to death in 1777 for forgery. As the car carrying Dodd to the gallows was inching its way through the surging and curious crowd one heartless woman broke through the crowd towards the car.

"Where is the Lord thy God now, sir?" she jeered.

The condemned man looked down at her.

"You will find the answer in the seventh chapter of Micah."

The passage referred to reads:

"She that is mine enemy shall see it and shame shall cover her which said unto me where is the Lord thy God? Mine eyes shall behold her: and now shall she be trodden down as the mire of the streets."

As the car moved on, the crowd was unmanageable, and to restore order the military was called in. There was utter confusion, and the woman who had mocked the clergyman was trampled to death!

EXCUSED

"Here!" said a man angrily to the railway official. "I got a cinder in my eye from one of your engines, and it cost me half-a-guinea for a doctor to have it taken out and the eye dressed. What are you going to do about it?"

"Nothing, my dear sir—nothing," the official replied suavely. "We have no further use for the cinder, and you are quite welcome to it. From a legal point of view, the cinder was not yours and no doubt you could be proceeded against for removing our property. But we will take no steps in the matter."

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HISS

Upton Sinclair the famous American author, was lecturing when someone at the back of the hall hissed violently.

Sinclair paused, then calmly he said: "There are only three things that hiss—a goose, a snake, and a fool. Come forth and be identified!"

RESTORED

An old man heard about a treatment that would restore his youth. The medicine was a certain extract made up in pills. He bought a box. But instead of taking one every day he swallowed the box-ful one night.

Next morning the family had great difficulty in waking the old man. At last he rolled over and rubbed his eyes. "All right, all right," he grumbled. "I'll get up, but I won't go to school!"

HELPFUL WIFE

After arresting Lyle Gann in Los Angeles for drunken driving, the police searched his car.

In the boot they found his wife who explained "I knew he would get drunk, so I stowed away so I could drive him home."

"BULLETS"

Two city girls were spending a day in the country when they came upon several calves in the field. "Look!" exclaimed one, "What pretty little cowlet."

"You're wrong, lady," said a farmer who was leaning over a nearby gate, "them's bull-ets."

9 WORDS

Have you ever thought of making a list of the most expressive words in the English language? Nine words which he thinks express more meaning than any others have been chosen by Dr. Wilfred Funk, a lexicographer. He says:

The warmest word is FRIENDSHIP.

The coldest word is NO.

The most peaceful word is TRANQUILLITY.

The most reverent word is MOTHER.

The most beautiful word is LOVE.

The saddest word is FORGOTTEN.

The bitterest word is ALONE.

The cruellest word is REVENGE.

The most tragic word is DEATH!

WARNINGS TO OUR AMBASSADRESSES

The busy season has started for Swiss guards at the door of St. Peters Basilica who have to turn away women improperly dressed

More and more women tourists are being barred as the weather here becomes belatedly warmer.

A notice outside the Basilica's main entrance says:

"Men must wear suitable clothing. Women must wear clothes suited to the sanctity of the Church, with sleeves reaching at least to the elbow, and high necklines".

But women still try to slip into the Basilica in sleeveless blouses, trousars or shorts. The Swiss guards, dressed in yellow and red sixteenth century uniforms, soon pick them out and politely turn them away. Women guilty only of having bare shoulders and arms can buy a shawl round the corner and satisfy propriety.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
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"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

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HELL AND NORWAY

Is there really a Hell? The Government of Oslo, Norway, recently had to decide this question. How it all came about is related by a European correspondent.

One Sunday, some months ago, he writes, a prominent pastor tried to impress his flock in church with his strongly fundamentalist convictions. If any of them, he said, were suddenly struck with heart failure, it would mean that God had damned him and that he would go straight to hell for his sins. This drastic way of recommending penitence provoked a rather liberal bishop to tell his own congregation on the following Sunday that sudden death by heart failure indicated by no means condemnation to hell; the less so since hell actually did not exist.

As a result of these conflicting statements, there was indeed "hell to pay" in Norway. The fairly strong fundamentalist wing of the country's Church, reminding the Government that Lutheranism was the nation's official State religion, demanded that the bishop be removed immediately for his unheard of stand against the accepted doctrine. The liberal wing protested with all the might of its progressive convictions. A bitter public debate followed.

The embarrassed Cabinet had to discuss the matter, and eventually decided to unburden it on an arbiter, the Chancellor of Oslo University, in his capacity as one of Norway's most respected constitutional experts. But this scholar soon handed the hot question back to the Cabinet, stating that, under the Constitution, the Government alone was competent to deal with it!

For week after week, the hard-pressed Cabinet Ministers at Oslo had to take time out from more practically important economic, social and international problems, to discuss "hell", and the fervent *pro* and *con* expressions of public opinion, continuing without abatement, kept on reminding them that, at least from political point of view the issue was by no means a trifling, or academic one. Finally, the Cabinet gave a Solomonic ruling, which cleverly avoided the central issue as to whether there was a hell or not: it decided that a bishop could not be removed from office simply because he did not believe in hell. The only comic relief to this conflict, to outsiders at least, is that hell actually does exist in Norway, a little town on Trondhjem Fjord by that name!

"THE HISTORY OF MYSORE"

by G. R. Josyer, M.A., F.R.E.S.

I

"The British Museum, London.

2-2-54.

Sir,

On behalf of the Keeper of this Department I beg that you will be so good as to send to him, with invoice in duplicate, a copy of the following book written and published by you:

"History of Mysore and the Yadava Dynasty."

I am,

Yours truly,

L. D. BARNETT."

II

Sir, 12-5-54.

I enclose herewith your list, and beg that you will send, with invoice in duplicate the two works mentioned therein:

1. "Rigveda Sambita Pada Text."
2. "Vividhamatagala Charitraka Vimarse Mattu Samanvaya."

Yours truly,

H. C. LOWE.

Per pro, Keeper.

Calcutta.

21-6-1954.

Dear Sirs,

Please be good enough to send on my behalf, directly to J. Thornton & Son, 11 Broad Street, Oxford, one copy of "The History of Mysore and the Yadava Dynasty by G. R. Josyer."

Yours Sincerely.

H. Bhattacharya,

Dealer in Rare and Choice books.

MARRIAGE AND LIFE

Married men live longer than bachelors. In fact, statistics show that between the ages of 25 and 55, bachelors have a death-rate twice as great as married men, writes Brian S. Breed in Week-end Mail.

Between the ages of 45 and 50 the bachelors' rate is 80 per cent higher.

And married women live longer than the unmarried ones too.

The number of deaths of single women exceeds that of the married ones at every age group but especially between 30 and 40, where the difference is 66 per cent.

Marriage is also the best insurance against crime, suicide, poverty and insanity, according to statistics. The percentage of such tragedies is much higher among single people.

And here are some more interesting facts regarding romance and marriage:

The average girl, for instance marries a man who works or lives within 1000 ft. of her.

Most men propose on a park bench, out on a country walk, in a girl's home or in a car. Only seven out of 100 proposals are made by post or telephone.

At 20, a girl's chances of marriage are 90 in 100; at 25, they are 74 in 100; at 30, 48 in 100; at 35, only 28 in 100.

A woman is more likely to fall in love between 16 and 20. She reaches the "romance peak" at 18. From about 25 onwards both sexes tend to be less starry-eyed about romance.

A girl who is a school-teacher or librarian has less chance than others of a husband. Nurses and secretaries have the greatest chance of getting married.

Few men marry a girl taller than themselves. The average height of men in Britain is 5 ft. 7¼in., and men prefer women several inches shorter.

And gentlemen do not prefer blondes. Brunettes are top of the marriage list, then blondes (natural), and last of all red-heads.

Finally, a woman who marries at 21 will usually have two or three children. The rest of Britain's married women under 50, on an average have one or two children.

Women living in Scotland, Northern England, Wales, have the most children.

Married couples in London and South-East England have fewer children than anywhere in Britain.

And here's some more interesting news for women.

On the average they always live longer than men.

Their expectation of life now is just over 72 years. Fifty years ago it was about 52 years and four months.

A baby boy born today can expect to live until he is 67. Half a century ago he could only expect to live 48 years and six months!

"THE RATIONALIST."

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The Rationalist

RAJAKUMARI PRABHAVATI RAJE

Mr. Agaram Rangayya, Editor of the "Sadhvi", is a lion-hunter. He gets a lion—some big personage in the public eye,—to preside over the anniversary of his popular daily. This year he caught, what he thought, a lioness. But we think it was a veritable Chamundeswari riding on a lion, Rajakumari Prabhavati Raje!

She spoke briefly on the Press at the Sadhvi function, on the 1st, succinctly, cogently, brilliantly, and addressed the public of Mysore on the 2nd, and again on the 3rd under the auspices of the International Academy. The addresses were not fireworks, with crackers, coloured matches, ground rockets and sky rockets, but lightning illuminations and detonating thunders!

Hearing her we were surprised at the vile Indian Press which swallows all the dirt, all the ditch-water poured out by Ministers, Mayors, and other ermine-clothed gutter-snipes, and dismisses with a stray reference the speeches and doings of this great lady.

Compared with all the so-called leading Indian women of today, whose names the parasitical Press is keeping before the public eye, Vijayalakshmi, Durgabai, Amrit, Sucheta, Dhanvanti, Renuka, Ammu, and other glamorous and not so glamorous girls, we think Rajakumari Prabhavati Raje is a marvellous phenomenon. She has no equal, and no second!

One could describe her as the personification of lightning. She has the illumination and power of lightning. Or it could be said that Saraswati and Durgi jointly sought to give India a child, and they gave Her Prabhavati Raje!

It would be trite to call her accomplished or learned, to call her outpourings lectures. The atom bomb is not accomplished, it is a power!

Indian philosophy speaks of the universe as being caused by the Female Creative Force. Rajakumari Prabhavati Raje, it would seem, is a spark of that Female Creative Force. She is not a personality; She is a marvellous phenomenon! She speaks of Ramana Maharshi and Swami Karapatraji as her Gurus. Those two personages seem to have created her and endowed her with powers, as Brahma created Saraswati, Saraswati with a veena as well as a trident!

We do not know what kind of woman the Sainted Joan of Arc of France was. But we do not think she could have compared with this lady. His advertisers speak of Nehru as a person Indians should be proud of. We do not tkink so. But we think that every Indian man and woman, should be proud of Rajakumari Prabhavati Raje.

We trust that her light will shine long, and that her divine fervour will be able to stop the rot that is slowly eating the nation!

Editor.

II

Introducing Sree Rajakumari Prabavati Raje when she spoke under the auspices of the International Academy on the 3rd instant Mr. G. R. Josver observed:

राजकुमारि, श्रीमत्यः, आर्यवर्याः,

तत्रभवत्याः प्रभावतीदेव्याः भवतांच प्राचीन-संस्कृतग्रन्थ प्रकटन विश्वसंस्थायाः भारतीयकन्या महाविद्यालयस्यच, सप्रमोदं सुस्वागतं समर्पये ॥

एताः सुविदितस्य महाराजस्य भोजराजस्य वंशे जीवास् राजगृहे समुत्पन्नाः, आबाल्यात् सुदीप्त देशाभिमानिन्यः, स्वार्जित गैर्वाण आंग्लेयादि विविधविद्याः, तटित्प्रभेव नवनवोन्मेषशालिन्या प्रतिभया भ्राजमानाः, ऐहिकोपभोगे वितृष्णाः, वर्षसहस्रं अनुभूत परवशतया क्लिन्नां खिन्नां दीनां भारतीं मातरमवलोक्य तद्दुःखप्रशमने बद्धकङ्कणाः अहोरात्रं स्वीयेन समस्तेन तेजसा ओजसा मेधसा च तां स्वयं परिचरन्तः आसेतु हिमाचलं शतशः सहस्रशश्च नागरिकांश्च स्ववाण्यङ्कुशेन तत्सेवायां प्रेरेपयन्तः, अनन्यसाधारणीं ख्यातिं गताः ॥

एषा हि भारतभूमिः भूमण्डलमण्डनायमाना, मनुमांधात भरत भगीरथ शिवि दिलीपादि चक्रवर्तिभिः परिपालिता, व्यास वसिष्ठ विश्वामित्र भरद्वाज वाल्मीक्यादि महर्षिभिस्सेविता, जैमिनि कणाद गौतम पतञ्जलि कात्यायन मनु आत्रेयादिभिः प्रणीत चतुष्षष्टिकलाभिरुपशोभिता, ज्ञानदीपेन स्वयं द्योतमाना, देशान्तरानपि द्योतयन्ती, सहस्रोपसहस्रं वत्सरान् राराज्य, कर्मविपाकेन कलियुगस्यापरभागे विदेशीयैराक्रम्यमाणा विनष्टसर्वस्वा अशोकवनिकायां सीतादेवीव मुक्तकेशा विमुक्ताभरणा रुदन्ती मन्दभागिनी आसीत् ॥

दैवयोगेन स्वातंत्र्ये पुनस्संपादिते सत्यपि आर्यमार्गेष्वनभिज्ञैः अनार्यमार्गेषु भ्रमद्भिः अज्ञानान्धैरधिष्ठिता परं संत्रस्ता अद्यापि दूयमाना आस्ते भारती जननी । तस्यास्समाश्वासने नियोजितात्मन्यः एताः देशसेवाग्रण्यः वीर्यस्थैर्यगाम्भीर्यादिभिरुज्वलाः सर्वेषां भारतीयानां आदरगौरवयोः उत्तमोत्तमं पात्रम् ॥

एतेषांतु भगवान् जनार्दनः सुदैर्घ्यमायुष्यं भारताम्बायास्सेवायां अव्याहतां प्रतिभां च अनुगृह्णात्विति सर्वेऽपि वयं माहीशूर नागरिकाः आशास्महे ॥

ರಾಜಕುಮಾರಿ, ಶ್ರೀಮತ್ಯಃ, ಆರ್ಯವರ್ಯಾಃ,

ತತ್ರಭವತ್ಯಾಃ ಪ್ರಭಾವತೀದೇವ್ಯಾಃ ಭವತಾಂಚ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತಗ್ರಂಥ ಪ್ರಕಟನ ವಿಶ್ವಸಂಸ್ಥಾಯಾಃ ಭಾರತೀಯಕನ್ಯಾ ಮಹಾವಿದ್ಯಾಲಯಸ್ಯಚ, ಸಪ್ರಮೋದಂ ಸುಸ್ವಾಗತಂ ಸಮರ್ಪಯೆ.

ಏತಾಃ ಸುವಿದಿತಸ್ಯ ಮಹಾರಾಜಸ್ಯ ಭೋಜರಾಜಸ್ಯ ವಂಶೆ ಜೀವಾಸ್ ರಾಜಗೃಹೆ ಸಮುತ್ಪನ್ನಾಃ ಆಬಾಲ್ಯಾತ್ ಸುದೀಪ್ತ ದೇಶಾಭಿಮಾನಿನ್ಯಃ ಸ್ವಾರ್ಜಿತ ಗೈರ್ವಾಣ ಆಂಗ್ಲೇಯಾದಿ ವಿವಿಧವಿದ್ಯಾಃ ತಟಿತ್ಪ್ರಭೇವ ನವನವೋನ್ಮೇಷಶಾಲಿನ್ಯಾಪ್ರತಿಭಯಾ ಭ್ರಾಜಮಾನಾಃ ಐಹಿಕೋಪಭೋಗೆ ವಿತೃಷ್ಣಾಃ ವರ್ಷಸಹಸ್ರಂ ಅನುಭೂತ ಪರವಶತಯಾ ಕ್ಲಿನ್ನಾಂ ಖಿನ್ನಾಂ ದೀನಾಂ ಭಾರತೀಂ ಮಾತರಮವಲೋಕ್ಯ ತದ್ದುಃಖಪ್ರಶಮನೆ ಬದ್ಧಕಂಕಣಾಃ ಅಹೋರಾತ್ರಂ ಸ್ವೀಯೇನ ಸಮಸ್ತೇನ ತೇಜಸಾ ಓಜಸಾ ಮೇಧಸಾ ಚ ತಾಂಸ್ವಯಂ ಪರಿಚರನ್ತಃ ಆಸೇತು ಹಿಮಾಚಲಂ ಶತಶಃ ಸಹಸ್ರಶಶ್ಚ ನಾಗರಿಕಾಂಶ್ಚ ಸ್ವವಾಣ್ಯಂಕುಶೇನ ತತ್ಸೇವಾಯಾಂ ಪ್ರೇರೇಪಯಂತಃ ಅನನ್ಯಸಾಧಾರಣೀಂ ಖ್ಯಾತಿಂಗತಾಃ.

ಏಷಾಹಿ ಭಾರತಭೂಮಿಃ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನಾ, ಮನು ಮಾಂಧಾತ ಭರತ ಭಗೀರಥ ಶಿಬಿ ದಿಲೀಪಾದಿ ಚಕ್ರವರ್ತಿಭಿಃ ಪರಿಪಾಲಿತಾ, ವ್ಯಾಸ ವಸಿಷ್ಠ ವಿಶ್ವಾಮಿತ್ರ ಭರದ್ವಾಜ ವಾಲ್ಮೀಕ್ಯಾದಿ ಮಹರ್ಷಿಭಿಸ್ಸೇವಿತಾ, ಜೈಮಿನಿ ಕಣಾದ ಗೌತಮ ಪತಂಜಲಿ ಕಾತ್ಯಾಯನ ಮನು ಆತ್ರೇಯಾದಿಭಿಃಪ್ರಣೀತ ಚತುಷ್ಷಷ್ಟಿಕಲಾಭಿರುಪಶೋಭಿತಾ, ಜ್ಞಾನದೀಪೇನ ಸ್ವಯಂದ್ಯೋತಮಾನಾ ದೇಶಾಂತರಾನಪಿ ದ್ಯೋತಯಂತೀ ಸಹಸ್ರೋಪಸಹಸ್ರಂವತ್ಸರಾ ರಾರಾಜ್ಯ, ಕರ್ಮವಿಪಾಕೇನ ಕಲಿಯುಗಸ್ಯಾಪರಭಾಗೆ ವಿದೇಶೀಯೈರಾಕ್ರಮ್ಯಮಾಣಾ ವಿನಷ್ಟಸರ್ವಸ್ವಾ ಅಶೋಕವನಿಕಾಯಾಂ ಸೀತಾದೇವೀವ ಮುಕ್ತಕೇಶಾ ವಿಮುಕ್ತಾಭರಣಾ ರುದಂತೀ ಮಂದಭಾಗಿನೀ ಆಸೀತ್.

ದೈವಯೋಗೇನ ಸ್ವಾತಂತ್ರ್ಯೆ ಪುನಸ್ಸಂಪಾದಿತೆಸತ್ಯಪಿ ಆರ್ಯಮಾರ್ಗೇಷ್ವನಭಿಜ್ಞೈಃ ಅನಾರ್ಯಮಾರ್ಗೇಷುಭ್ರಮದ್ಭಿಃ ಅಜ್ಞಾನಾಂಧೈರಧಿಷ್ಠಿತಾ ಪರಂ ಸಂತ್ರಸ್ತಾ ಅದ್ಯಾಪಿದೂಯಮಾನಾ ಆಸ್ತೆ ಭಾರತೀ ಜನನೀ. ತಸ್ಯಾಸ್ಸಮಾಶ್ವಾಸನೆನಿಯೋಜಿತಾತ್ಮನ್ಯಃ ಏತಾಃ ದೇಶಸೇವಾಗ್ರಣ್ಯಃ ವೀರ್ಯಸ್ಥೈರ್ಯಗಾಂಭೀರ್ಯಾದಿಭಿರುಜ್ವಲಾಃ ಸರ್ವೇಷಾಂಭಾರತೀಯಾನಾಂ ಆದರಗೌರವಯೋಃ ಉತ್ತಮೋತ್ತಮಂ ಪಾತ್ರಂ.

ಏತೇಷಾಂತು ಭಗವಾ ಜನಾರ್ದನಃ ಸುದೈರ್ಘ್ಯಮಾಯುಷ್ಯಂ ಭಾರತಾಂಬಾಯಾಸ್ಸೇವಾಯಾಂ ಅವ್ಯಾಹತಾಂಪ್ರತಿಭಾಂಚ ಅನುಗೃಹ್ಣಾತ್ವಿತಿ ಸರ್ವೇಪಿವಯಂ ಮಾಹೀಶೂರ ನಾಗರಿಕಾಃ ಆಶಾಸ್ಮಹೆ.

Rajakumari, Ladies and Gentlemen,

I offer you heartfelt welcome on behalf of the International Academy of Sanskrit Research, and its adjunct, Bharateeya Kanya Mahavidyalaya.

This is the first visit of Rajakumari Prabhavati Raje to Mysore. Her name is well known as the brilliant coadjutor of that gallant champion of Hindu Dharma, Swami Karapatraji. I do not think Mysoreans have ever seen any woman so highly gifted as this illustrious visitor.

You have heard of Annie Besant. You have heard of Sarojini Naidu. You have heard of Lakshmi Bai of Jhansi. You have heard of Mira Bai. You have heard of Gargyi and Mytreyi. It would seem that all those venerable women have contributed their shares to the making of Rajakumari Prabhavati Raje! She has the learning of Gargyi, the self-surrendering devotion of Mira Bai. She has the valiant spirit of Lakshmi Bai; she has the oratory of Annie Besant, and she has the eloquence of Sarojini Naidu. She is an inspired personage, and is inspiring to all who listen to her.

Our land, India, had discovered the Law of Gravity thousands of years before Newton. Hindus had discovered the circulation of the Blood thousands of years before Harvey. They had discovered Vaccination thousands of years befor Jenner, Gun-powder and the Art of Writing long before the Chinese, and the Numerals, Decimal system, and advanced Medicine and Surgery long before the Arabs and Greeks. They had discovered America long before Columbus. They had discovered, —God, long before any other human being! They had the most perfect language in the world, and a literature of untold extent and indescribable beauty.

Even Western Historians have recognised these facts. I shall quote just one of them, Colonel Tod:

"Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece; to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetory system yet excites wonder in Europe; as well as the architects and sculptors whose works claim our admiration; and musicians who could make the mind oscillate from joy to sorrow, and from tears to smiles, with the change of nodes and intonation?"

Historians say that long before Vikrama Indians held dominion from Ghazni to Samarkand, that the Yadu race had dominion in Central Asia. The word "Satrap", or Governor, of Roman history is from "Kshetrapa" of Sanskrit. Her culture inspired those of Mexico and Peru. Ship-building was known in India before 2000 B.C., and she had colonies in Peru, Cambodia, Java, Sumatra and Borneo.

Such is our mother-land, to restore whose good name this great lady has devoted her all. We all wish that her efforts may bear ample fruit, and pray that God be with her in all her campaigns, as He was with Arjuna!

* * *

Sree Prabhavati Raje's speech itself we are unable to reproduce in this issue.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿವಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER,

Director.

MYSORE, INDIA.

"Hindu Law in Bharat"

M. N. SRINIVASAN, B.SC. HONS. LL.B.,
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EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom ooking at another I told myself that virile vigour of expression shows him to be a ma t the prime of life; and looking at still another I thought that only a boy of twenty ne could be so absolutely sure about anything! Which is right? Why don't authors pu heir pictures in their books so that one might turn to the pages when puzzled?"

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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OLD WISDOM

In the days of yore our ancestors compiled a number of wise saws. Like the sayings of Poor Rechard they had practical value, and touched on some aspect of day-to-day life. Here are some homely proverbs on farming.

"Worship of Gods, occurrence of seasonal rains, practice of austerities by "rishis," performance of sacrifices by Brahmin priests, the beneficent rule of kings, the prosperity of merchants, the livelihood of labourers, the glory of warriors—all these depend on the peasant's plough."

"Power, luxury, labour, religion, even the Gods themselves, are supported by the hand that holds the plough."

"They live honourably, who eke out their livelihood by ploughing: all the others, even though they live, are really servile creatures."

"As the cow does not secrete milk without the stimulation of the calf's sucking of her teats, the land does not produce crops without the stimulation of manures applied to it."

"The mind full of deceit and the field full of weeds will never flourish."

"Even if the crop is sown out of season, weeding will sustain it."

"Hair without oil on the human head and crop without water in the field are similar."

"Water and thieves must be locked up by all manner of means."

"If the seed is dried a few days prior to the full moon day, it will get weevilled and weak."

"If the leaves of plants do not touch each other, the ear-heads will touch mountain tops."

"Don't raise crops close to houses forests and canals."

"Sow mixed crops: for if one crop fails another will succeed and save the farmer from ruin."

OUR BROTHERS

Col. Son Sann, leader of the Cambodian Military Delegation to the Indo-China Conference made the following statement at Delhi on the eve of his departure for Cambodia:

"In the name of the Cambodian people, who always remember Cambodian civilisation came from India, we have to-day the great privilege to deliver a message to eldest brothers and sisters of India.

"Though the two countries have had a common civilisation, the same religion and similar architecture, India and Cambodia have followed different ways during the past many centuries.

"After India, and in the same manner, the people of Cambodia under the leadership of His Majesty the King of Cambodia gained real independence. During these years, we have suffered in not receiving effective help from our eldest brothers and sisters of India. We often wondered, whether you had forgotten that we belong to the great Indian civilisation.

"The non-recognitin of Cambodia by India has permitted some delegations at the Geneva conference to say that Cambodia is uot an independent country, since Asian countries had not recognised it. Now we have both independence and peace, we do hope nothing can hinder India, as well as other Asian countries, to give recognition to Cambodia.

"We do wish the International Supervisory Commission, which will soon be assembled in Cambodia, and the Indian representatives of the Commission will be able to see on the spot that Indian-civilised Cambodia is now really independent and has already a democratic constitution."

THE NEW WAY

If you breathe heavily down your nose at a savage horse, cow, or bull the reaction will be surprising and not at all unpleasant, according to Barbara Woodhouse. for the animal will snort back and come to be fondled.

Mrs. Woodhouse wrote an article on this subject in a British Sunday newspaper, an article which caused a great stir emongst the animal-conscious British.

Monica Mugan, who went to see her on behalf of the B.B.C's North American Service, found her overwhelmed by reporters, photographers and requests to write and broadcast about her surprising technique.

Mrs. Woodhouse has always loved animals and felt an innate contact with them and has spent many years in training, breaking and saddling horses.

It was in the Argentine that she discovered the trick which now makes taming wild horses child's play to her. The secret was passed on by a South American Indian who told her not to waste time in trying to win a wild horse's confidence when all she neded to do was to snort at it.

She proved the truth of his contention, and now goes calmly up to the most savage horse and snorts at it. It invariably snorts back, advances and blows on her cheek, and she can then saddle it at once.

She has never faild to tame a savage horse or bull, and once at a circus snorted at a professional kicking mule which immediately gave up kicking to follow her around like a puppy! A facn which upset the circus proprietor in no small measure.

Although the article explaining her success with animals caused such a stir, apparently the method is not new and Mrs. Woodhouse has since received letters from other people who claim to have tamed wild animals in this way.

She has also heard from other enthusiasts who say that they hold daily snorting and sniffing conversations with their household pets.

THE SPENDER

To prove his disregard for anything of value, Prince Paul Antal Esterhazy, of Galanthe, squandered £2,000 a week for 30 years, writes, The Weekly News.

When his horse won the Derby in 1819, he promptly ordered it to be shot!

At one time, the Prince owned 21 castles, 60 boroughs, 621 villagas, 100,000 acres of land, and employed 100,000 servants!

He squandered his wealth so successfully, he got rid of £3,500,000!

Once he played a tennis match in which solid gold watches were used instead of balls!

Only when all the time-pieces were shattered to fragments did he consider the match "won!"

Nothing of value was safe when Prince Paul was around. He slashed precious paintings if they displeased him!

His collection of diamonds was fabulous. To display them he appeared at a special Court function with £1,000,000 worth of them glittering on his ceremonial robes!

His everyday clothes were ornamented with so many diamonds that as he toured his estates they often dropped off!

It was nothing for him to lose £3000 worth of diamonds on an ordinary excursion!

He left them where they fell, considering it not worth the trouble to pick them up!

His later years were lived in comparative poverty—on money sparingly meted out by those employed to keep check on the reminder of his fortune!

* * *

But this is nothing compared with the way our Ministers and Ambassadors, and public financiers are spending. Ed.

The Rationalist

BALAGANGADHARA TILAK

In the whole of Indian History, as there is only one "Mahatma or Great Soul", so there is only one "Lokamanya—loved and respected of the people," said Mr. B. G. Kher in a talk on Lokamanya Bal Gangadhar Tilak, broadcast from A.I.R., Delhi, recently.

Mr. Kher said that as early as 1893, Tilak's British opponents dubbed him "the Father of Indian Unrest," and no greater compliment could have been paid to a man in a country where the peace of the grave-yard reigned, and where there was no spirit of resistance to injustice among the people.

"For a quarter of a century the British Government looked upon him as their enemy No. 1 in India, and for nearly 30 years he was at the centre of the political stage, generally of India and particularly of Maharashtra."

Mr. Kher referred to the terrible repression after 1857 and said. It was by no means easy for those who lived in the present time of mass meetings, freedom of the press, platform and association and of responsible Government and adult franchise to form a correct picture of the days when the pioneers in the struggle for freedom had to function and of the difficulties they had to overcome. It was treason to talk of self-Government to replace the foreign bureaucratic rule. A sense of patriotism and of resentment of injustice, a spirit of organised and disciplined resistance to foreign rule had to be inculcated among the illiterate and submissive masses of common people. It was no use inciting the masses to secret violence; and open rebellion was unthinkable. The only way open to patriots who wished to organize any resistance by constitutional means was to educate their masters, to educate the people, to create in them a love of liberty.

For any one who dared to attempt such resistance and to challenge its might, it was necessary to possess undaunted courage, limitless capacity to sacrifice and suffer, keen understanding, high intelligence, strong and powerful physique, skill and energy in mass organization, a character without blemish, genuine love for the poor and downtrodden, and above all unshaken faith in God. It was also necessary to have a sense of detachment and a spirit of calm resignation and submission to His will, in order not to be discouraged by failure or elated by partial victory.

The Lokamanya not only possessed these noble virtues but possessed them in abundant measure.

After giving briefly his earlier career, Mr. Kher said Tilak and his friends started two newspapers to educate the public—the Kesary and the Maratha in Marathi and in English respectively. They were conducted extremely ably and fearlessly throughout his life, and as was inevitable, he was several times prosecuted for his writings championing just causes and exposing public grievances. He was sentenced to imprisonment first in 1882 (he was 26 years then) and again in 1897 and later in 1908 to transportation for six years and detained in Mandalay.

Tilak was a great and profound scholar and could write Marathi in such a dignified but at the same time trenchant and sarcastic style that he swept the common people off their feet. The very headings of his articles, his apt quotations from classical literature, the merciless, bitter and provoking—sometimes unfair one may say—criticism, satire—ridicule, all these were, employed to pull down oppo-

nents and to create a mass following and they succeeded to a remakable extent. People all over Maharashtra eagerly awaited his paper and implicitly yielded to his leadership.

When plague broke out in Poona, most of the leading citizens left the city and the people to their fate. But Lokamanya organized volunteers for service, set up a hospital for medical aid, represented the grievances of the people against officials who enforced sanitary and health measures like segregation, disinfection, inoculation etc., in a callous and sometimes inhuman manner. On July 22 1897, Messrs Rand and Iyerst—two such officers—were shot dead by the Chaphekar brothers. An attempt was made to brand the Lokamanya as the incitor of the murders but it was given up for want of evidence. But on 19th of September, 1897, he was tried and sentenced to 18 months' rigorous imprisonment (under section 124/2.)

He denied the charge of sedition and defended himself vigorously. He pointed out that want of affection was not disaffection. He pointed out the distinction between disaffection against Government and violent criticism of its officers: government consists of officials even as a house consists of rooms, but a room is not a house and so disaffection against officials was not disaffection against Government established by law. All was in vain: he was convicted.

"By this time he had achieved for himself a very high position in the Indian National Congress also. He was the acknowledged leader of the extrimists, and the trinity of Bipinchandra Pal, Lala Lajpatrai and Tilak was known and revered as Lal-Bal-Pal.

In 1908, the Lokamanya was prosecuted for articles in the "Kesary" entitled "Etiology of the bomb" which analysed the causes of a bomb-outrage which had recently taken place. This trial of Lokamanya was one of the notable judicial trials in India. Late at night, the jury brought in a verdict of guilty seven against two and the judge sentenced Tilak to six years trasportation, and made vile remarks in doing so. Unmoved and undaunted, Tilak said, "I am innocent? there is higher tribunal than this judge and perhaps it is necessary in order that my cause may prosper and succeed that I should be sentenced and suffer!" He was taken to Mandalay in Burma and kept there for the full term of six years.

Within ten minutes of getting into the train which took him away from his home, family, works, and country, the British officer who was accompanying him found that he was fast asleep. What equanimity and what detachment!

He utilised the six years in Mandalay prison in giving the ruled one of the most famous expositions of Indian philosophy in his 'Gita Rahasya' or the 'Mystery of the Song of the Lord'. Those who have read the book and his "Oreon and Arctic Home of the Vedas" will not need any further evidence about his profound scholarship, erudition and wide knowledge of classical and contemporary literature on ethics, Religion and Philosophy.

Mr. Kher said: "I know from personal knowledge how some British members of the Indian Civil Service which had done its utmost to crush him in public life secretly admired him to the point of reverence for his noble patriotism and unparalleled fearlessness, and regretted that they had not been able to meet him in private life. He was respected as a hero, and though he did not live to enjoy the fruits of the noble tree which he planted and nurtured so sedulously, others of his countrymen took up his great work and carried the fight to victory.

Regarding use of violence, Tilak wrote in 1914: "I have no hesitation in saying that the acts of violence which have been committed in the different parts of India are not only repugnant to me, but have in my opinion only

unfortunately retarded, to a great extent, the pace of our political progress. Whether looked at from an individual or from a public point of view they deserve, as I have said before on several occasions, to be equally condemned."

Tilak had rendered noble service in the political, journalistic and the literary fields. In social matters he held advanced views but followed the path of least resistance as he wanted to keep the masses solidly behind him in order to fight the battle of political freedom. This laid him open to the accusation of duplicity and compomise of principle, but he had very broad shoulders and enough energy to put down the many enemies he made. He was true to the proud motto which he had adopted for his paper and hurled defiance at those who dared to oppose him.

B. G. Kher.

"THE HISTORY OF MYSORE"

by G. R. Josyer, M.A., F.R.E.S.

I

"The British Museum, London.

2-2-54.

Sir,

On behalf of the Keeper of this Department I beg that you will be so good as to send to him, with invoice in duplicate, a copy of the following book written and published by you:

"History of Mysore and the Yadava Dynasty."

Yours truly,
L. D. BARNETT."

II

Sir, 12-5-54.

I enclose herewith your list, and beg that you will send, with invoice in duplicate the two works mentioned therein:

1. "Rigveda Samhita Pada Text."
2. "Vividhamatagala Charitraka Vimarse Mattu Samanvaya."

Yours truly,
H. C. LOWE.
Per pro, Keeper.

Calcutta.
Dear Sirs, 21-6-1954.

Please be good enough to send on my behalf, directly to J. Thornton & Son, 11 Broad Street, Oxford, one copy of "The History of Mysore and the Yadava Dynasty by G. R. Josyer."

Yours Sincerely.
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Modern Review, Calcutta.

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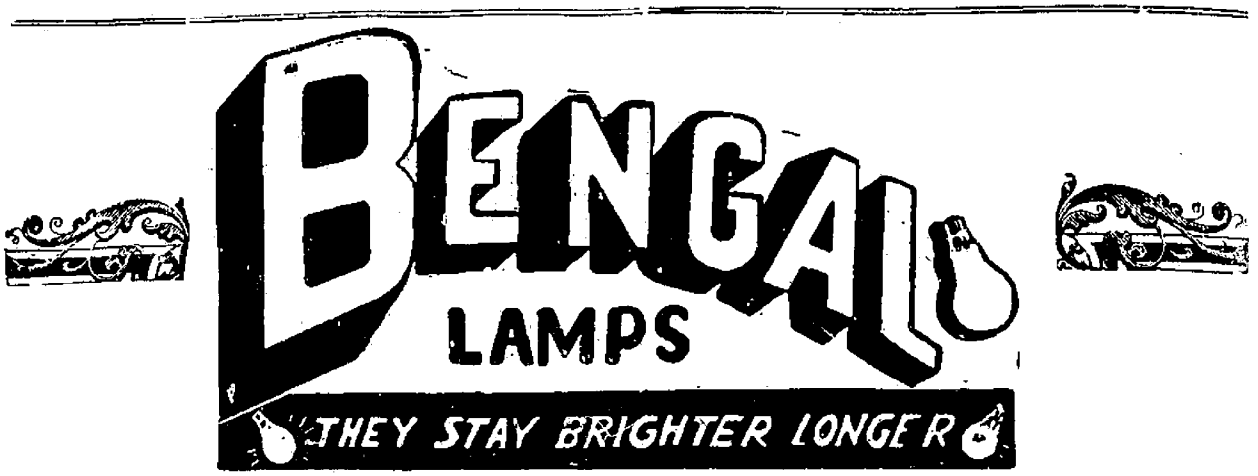

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MYSORE

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

The members of the Mysore District Automobile Association met in the "Rationalist Buildings", on the 15th morning, in order to receive Sri Kundan Lal, General Secretary of the All India Motor Union's Congress, Delhi.

The President, Sri G. R. Josyer, M.A., F.R.E.S., presided, and introduced Mr. Kundan Lal as the organiser and live-wire of a very big national organisation.

Addressing the members Mr. Kundan Lal observed that he felt it an honour to be introduced by the President, who, he had heard, was a gentleman of International reputation, that it was a matter of particular pleasure to him that while even in Bangalore the Bus-owner's Association was unable to hold a meeting, the Mysore organisation was able to bring them together at such short notice. He then traced the birth and career of the All India Motor Unions' Congress, and the co-operation it had received from the Congress while it was in opposition during the British regime, and its subsequent entire change of attitude on coming into power. He explained that while the Planning Commission was convinced that nationalisation or Government ownership of Bus-transport was injurious to the nation, the Ministries concerned were blindly insistent and deaf to all arguments. He indicated that a drastic nationalisation bill was on the anvil of the Central Assembly, and that unless the Bus-owners organise the local and National Unions strongly, and put up a vehement opposition, they would face ruin.

Messrs C. P. Nanjunda Setty, G. R. Ramiah, S. Sangiah, K. V. Brothers, Manager of the Modern Motor Service, and Muniswamy Naidu took part in the discussion which ensued, and it was resolved that the Mysore District Association become a member of the All India Motor Unions' Congress, and that a Conference of State Bus-Owners be organised in October this year.

Mr. Kundan Lal then garlanded the President, and was himself garlanded by Mr Sangiah. Mr. K. Narayana Rao proposed a vote of thanks, and the meeting terminated with a warm send off to Mr. Kundan Lal.

"CURRENT TOPICS AND REVIEWS"

We welcome a new entrant into Mysore journalism, Mr. L. S. Raju, M.A., B.L., of Bangalore who has brought out a weekly by name, "Current Topics and Reviews". It is of 4 pages, one of them in Kannada, priced $1\frac{1}{2}$ annas per copy. Mr. Raju brings considerable ability and ripe experience into this hazardous and profitless undertaking. We wish the enterprise success and continuity.

Ed

INDIA ALSO DEPORTS

Customer (at cheese counter); "And what kind of cheese is that over there?"

Clerk: "Oh, that is deported from Europe."

Customer: "Don't you mean imported?"

Clerk: Don't be so positive until you've smelled it!"

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DEMOCRACY

As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.

—Abraham Lincoln.

I believe in democracy because it releases the energy of every human being.

—Woodrow Wilson.

Democracy can thrive only when it enlists the devotion of those whom Lincoln called "the common people." Democracy can hold that devotion only when it adequately respects their dignity by so ordering society as to assure to the masses of men and women reasonable security and hope for themselves and for their children.

—Franklin D. Roosevelt.

The story of the Negro as a voter in the United States illustrates the essential character of democracy. Democracy is a process, not a static condition. It is becoming, rather than being. It can easily be lost, but never is fully won. Its essence is eternal struggle!

—Juslice W. H. Hastie

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DEMOCRACY

I am the people—the mob—the crowd—the mass.

Do you know that all the great work of the world is done through me?

I am the workingman, the inventer, the maker of the world's food and cloths.

I am the audience that witnesses history. The Napoleons come from me and the Lincolns. They die. And then I send forth more Napoleons and Lincolns!

I am the seed ground. I am prairie that will stand for much plowing. Terrible storms pass over me. I forget. The best of me is sucked out and wasted. I forget. Everything but Death comes to me and makes me work, and give up what I have. And I forget!

Sometimes I growl, shake myself and spatter a few red drops for history to remember. Then—I forget!

When I, the People, learn to remember, when I, the People, use the lessons of yesterday and no longer forget who robbed me last year, who played me for a fool—then there will be no speaker in all the world to say the name, "The People," with any fleck of a sneer in his voice or any far-off smile of derision!

The mob — the crowd — the mass—will arrive then!

—Carl Sandburg.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

Life of Saint Anantarya.
in English and Hindi. 1—0—0.

The Rationalist

GREATER INDIA

The close cultural intercourse that had existed between India and countries to the west of her in the Middle East from the dawn of civilisation until a few centuries back was referred to by Dr. C. Kunhan Raja, Professor of Sanskrit, Teheran University, when he addressed the Indo-Middle East Cultural Association at the Gymkhana Club, on August 7. Mr. Sri Prakasa, Governor, presided.

After tea, Mr. Justice B. Govinda Menon, Vice-President, said that the Association had been formed about a couple of months ago at the time when Sardar Panikkar came to Madras. He was their President. They all knew the importance of having cultural relations with all countries of Asia. After some time, the association would be publishing bulletins. He was told that in Egypt there was an Indo-Egyptian association. Similar associations in other countries had to be formed. As for the lecturer, he said, they had been contemporaries at college and after retiring as Professor of Sanskrit here, the Ministry of Education had sent Dr. Kunhan Raja to Teheran as Professorof Sanskrit. He could speak fluently, in that language. So far as Iran was concerned, our relations with that country had been very intimate. Though in the 18th century they had the invasion in India by Nadir Shah followed later by that of Ahmad Shah Abdali, still our relations with Iran had been in the main peaceful.

Dr. Kunhan Raja, who spoke on the subject of "Greater India in the West," said that in ancient days there was cultural union from the Mediterranean right up to the Bay of Bengal. The term, "Greater India" to-day was applied to those regions to the east of India but the culture of India had gone to these places in comparatively recent times.

But, he said, there "is another Greater India which lies to the west of India. The cultural relations between India and this Western Greater India has a history as old as civilisation itself!"

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In course of time, the area of this culture began to narrow down and was at a certain stage confined to India and the regions on its north-west, which did not now form part of India. The Greater India, the Cultural India, extended up to at least Bagdad. Indian literature gave a special place to the nations in this region. They were mentioned in the Mahabharata and the Ramayana; they were known to Kalidasa; and Visakhadatta in his Mudra Rakshasa dealing with the founding of the Maurya dynasty spoke about all such nations. When the Sakas and the Hunas came to India, it was more a migration from one part of the Greater India to another. They were not really foreigners. The Sassanian kings kept close contact with the development of Indian culture, and Sanskrit works were translated into their language, which was then Pahavi, and Susruta and Panchatantra in Pahavi translation are well-known. Al Birooni learned Sanskrit, and wrote much about the wisdom of India. Ferdousi refers to India both in the mythological parts of his Shah Namah and in the historical part. In later works also, written in Iran, there are references to Sanskrit works and their authors, especially in works relating to medicine, astronomy and Mantra. Later poets like Hafiz and Sa'adi also refer to India in their poems. When Iran was conquered by the Greeks, it was the portions on the Indian cultural borders that asserted their independence first. Even now Iranians remember their Aryan origin, and they changed the name of their country from Persia to Iran within the last 30 years.

"The racial linguistic and cultural, affinity between India and Iran is even now recognised there, and that is why I am there now. The large number of words that have migrated to Iran from India also testify to the cultural relation of the two countries", the lecturer added.

The western part of this Greater India has also influenced the Indian part. The name Chandra Gupta seems to be a Sanskrit translation of Mah Bokht, and Vishnu Gupta too may be the same. "I have grave doubts whether Varaha Mihira is a compound of Varaha and Mihira, or whether it is a compound of Bahram (Vritraghna) and Mihira, and the word Mihira too seems to be an import from Iran rather than a change of Mitra. The relation between the non-Aryan Middle East nations and the Dravidians must also be studied afresh. Buddhism is not a revolt against the Vedic religion, but rather a parallel development starting from these Middle East nations and developing in India through the channel of the Indus Valley people and the Dravidians. The Avesta has to be studied in relation to the Vedas, in spite of the great similarity in point of grammar between the Vedas and the Avesta. After all, the Avesta was not written to illustrate grammar; it is a religious book and its content, rather than language, is the chief thing.

"Sanskrit, including the Vedas, the Avesta, the Old Persian inscriptions, Pahlavi, modern Persian, the Assyrian Cuneiforms, which preserve much of the Sumerian culture, Arabic, Syriac and Hebrew and the Dravidian languages: all must be studied as a unit. The Coneiforms are easy to learn. The Hittite Cuneiforms are also more or less similar to the Assyrian Cuneiforms. We must study the languages as a unit: we must not keep

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

The members of the Mysore District Automobile Association met in the "Rationalist Buildings", on the 15th morning, in order to receive Sri Kundan Lal, General Secretary of the All India Motor Union's Congress, Delhi.

The President, Sri G. R. Josyer, M.A., F.R.E.S., presided, and introduced Mr. Kundan Lal as the organiser and live-wire of a very big national organisation.

Addressing the members Mr. Kundan Lal observed that he felt it an honour to be introduced by the President, who, he had heard, was a gentleman of International reputation, that it was a matter of particular pleasure to him that while even in Bangalore the Bus-owner's Association was unable to hold a meeting, the Mysore organisation was able to bring them together at such short notice. He then traced the birth and career of the All India Motor Unions' Congress, and the co-operation it had received from the Congress while it was in opposition during the British regime, and its subsequent entire change of attitude on coming into power. He explained that while the Planning Commission was convinced that nationalisation or Government ownership of Bus-transport was injurious to the nation, the Ministries concerned were blindly insistent and deaf to all arguments. He indicated that a drastic nationalisation bill was on the anvil of the Central Assembly, and that unless the Bus-owners organise the local and National Unions strongly, and put up a vehement opposition, they would face ruin.

Messrs C. P. Nanjunda Setty, G. R. Ramiah, S. Sangiah, K. V. Brothers, Manager of the Modern Motor Service, and Muniswamy Naidu took part in the discussion which ensued, and it was resolved that the Mysore District Association become a member of the All India Motor Unions' Congress, and that a Conference of State Bus-Owners be organised in October this year.

Mr. Kundan Lal then garlanded the President, and was himself garlanded by Mr. Sangiah. Mr. K. Narayana Rao proposed a vote of thanks, and the meeting terminated with a warm send off to Mr. Kundan Lal.

"CURRENT TOPICS AND REVIEWS"

We welcome a new entrant into Mysore journalism, Mr. L. S. Raju, M.A., B.L., of Bangalore who has brought out a weekly by name, "Current Topics and Reviews". It is of 4 pages, one of them in Kannada, priced 1½ annas per copy. Mr. Raju brings considerable ability and ripe experience into the hazardous and profitless undertaking. We wish the enterprise success and continuity.

Ed.

INDIA ALSO DEPORTS

Customer (at cheese counter); "And what kind of cheese is that over there?"

Clerk: "Oh, that is deported from Europe."

Customer: "Don't you mean imported?"

Clerk: Don't be so positive until you've smelled it!"

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"Rationalist", Mysore.

DEMOCRACY

As I would not be a slave, so I would not e a master. This expresses my idea of emocracy. Whatever differs from this, to ıe extent of the difference, is no democracy.

—Abraham Lincoln.

I believe in democracy because it releases ıe energy of every human being.

—Woodrow Wilson.

Democracy can thrive only when it enlists he devotion of those whom Lincoln called the common people." Democracy can hold ıat devotion only when it adequately repects their dignity by so ordering society as ɔ assure to the masses of men and women easonable security and hope for themselves nd for their children.

—Franklin D. Roosevelt.

The story of the Negro as a voter in the Jnited States illustrates the essential character of democracy. Democracy is a process, ıot a static condition. It is becoming, rather han being. It can easily be lost, but never s fully won. Its essence is eternal struggle!

—Juslice W. H. Hastie

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DEMOCRACY

I am the people—the mob—the crowd—the mass.

Do you know that all the great work of the world is done through me?

I am the workingman, the inventer, the maker of the world's food and cloths.

I am the audience that witnesses history. The Napoleons come from me and the Lincolns. They die. And then I send forth more Napoleons and Lincolns!

I am the seed ground. I am prairie that will stand for much plowing. Terrible storms pass over me. I forget. The best of me is sucked out and wasted. I forget. Everything but Death comes to me and makes me work, and give up what I have. And I forget!

Sometimes I growl, shake myself and spatter a few red drops for history to remember. Then—I forget!

When I, the People, learn to remember, when I, the People, use the lessons of yesterday and no longer forget who robbed me last year, who played me for a fool—then there will be no speaker in all the world to say the name, "The People," with any fleck of a sneer in his voice or any far-off smile of derision!

The mob — the crowd — the mass—will arrive then!

—Carl Sandburg.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

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The Rationalist

GREATER INDIA

The close cultural intercourse that had existed between India and countries to the west of her in the Middle East from the dawn of civilisation until a few centuries back was referred to by Dr. C. Kunhan Raja, Professor of Sanskrit, Teheran University, when he addressed the Indo-Middle East Cultural Association at the Gymkhana Club, on August 7. Mr. Sri Prakasa, Governor, presided.

After tea, Mr. Justice B. Govinda Menon, Vice-President, said that the Association had been formed about a couple of months ago at the time when Sardar Panikkar came to Madras. He was their President. They all knew the importance of having cultural relations with all countries of Asia. After some time, the association would be publishing bulletins. He was told that in Egypt there was an Indo-Egyptian association. Similar associations in other countries had to be formed. As for the lecturer, he said, they had been contemporaries at college and after retiring as Professor of Sanskrit here, the Ministry of Education had sent Dr. Kunhan Raja to Teheran as Professorof Sanskrit. He could speak fluently, in that language. So far as Iran was concerned, our relations with that country had been very intimate. Though in the 18th century they had the invasion in India by Nadir Shah followed later by that of Ahmad Shah Abdali, still our relations with Iran had been in the main peaceful.

Dr. Kunhan Raja, who spoke on the subject of "Greater India in the West," said that in ancient days there was cultural union from the Mediterranean right up to the Bay of Bengal. The term, "Greater India" to-day was applied to those regions to the east of India but the culture of India had gone to these places in comparatively recent times.

But, he said, there "is another Greater India which lies to the west of India. The cultural relations between India and this Western Greater India has a history as old as civilisation itself!"

The usual view was that Indian culture was "exotic, imported from foreign regions, and that at a rather comparatively later date." The two chief elements in the present-day culture of India were the Dravidian and Aryan cultures, and historians said that both Dravidians and Aryans were invaders from outside. The culture of the Middle East was stated to date from 5,000 B.C, but the Aryan immigration was held to have taken place later than 2000 B.C. and it was said that the Dravidians came a little earlier.

Proceeding, Dr. Kunhan Raja spoke of the various civilisations of the ancient world like the Sumerian, Elamite, Assyrian and Aryan. Contemporaneous with these civilisations there was another—that of the Indus Valley. The Dravidians were somewhere in this picture but they had not been properly located. There was a view that the Sumerians and the Indus Vally people were Dravidians or at least related to them. The Dravidians were supposed to have come from the Mediterranean region There were other theories also but what was of great importance was the problem of the ancient civilisation of the Middle East. Their original home and their migration are points that require further study."

Dr. Kunhan Raja said that he was not sure whether all this provided a "really correct picture." He expressed the opinion that the theory of one race destroying another civilisation was the result of reading the practice of modern Western nations into the history of

humanity in a much earlier age. So far as he was concerned, there had been only a vast region in which people of various races, speaking various languages and having various religious practices, lived together, side by side, with some common features in their civilisation, each understanding the other and each tolerating the other; that was what the Atharva Veda said about the nature of the earth on which we lived. There might have been rivalries among rulers; but there was no feud among the peoples.

In course of time, the area of this culture began to narrow down and was at a certain stage confined to India and the regions on its north-west, which did not now form part of India. The Greater India, the Cultural India, extended up to at least Bagdad. Indian literature gave a special place to the nations in this region. They were mentioned in the Mahabharata and the Ramayana: they were known to Kalidasa; and Visakhadatta in his Mudra Rakshasa dealing with the founding of the Maurya dynasty spoke about all such nations. When the Sakas and the Hunas came to India, it was more a migration from one part of the Greater India to another. They were not really foreigners. The Sassanian kings kept close contact with the development of Indian culture, and Sanskrit works were translated into their language, which was then Palhavi, and Susruta and Panchatantra in Palhavi translation are well-known. Al Birooni learned Sanskrit, and wrote much about the wisdom of India. Ferdousi refers to India both in the mythological parts of his Shah Namah and in the historical part. In later works also, written in Iran, there are references to Sanskrit works and their authors, especially in works relating to medicine, astronomy and Mantra. Later poets like Hafiz and Sa'adi also refer to India in their poems. When Iran was conquered by the Greeks, it was the portions on the Indian cultural borders that asserted their independence first. Even now Iranians remember their Aryan origin, and they changed the name of their country from Persia to Iran within the last 30 years.

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The western part of this Greater India has also influenced the Indian part. The name Chandra Gupta seems to be a Sanskrit translation of Mah Bokht, and Vishnu Gupta too may be the same. "I have grave doubts whether Varaha Mihira is a compound of Varaha and Mihira, or whether it is a compound of Bahram (Vritraghna) and Mihira, and the word Mihira too seems to be an import from Iran rather than a change of Mitra. The relation between the non-Aryan Middle East nations and the Dravidians must also be studied afresh. Buddhism is not a revolt against the Vedic religion, but rather a parallel development starting from these Middle East nations and developing in India through the channel of the Indus Valley people and the Dravidians. The Avesta has to be studied in relation to the Vedas, in spite of the great similarity in point of grammar between the Vedas and the Avesta. After all, the Avesta was not written to illustrate grammar; it is a religious book and its content, rather than language, is the chief thing.

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them like Purdah women nor treat any language as untouchable."

In the course of his remarks, Dr. Kunhan Raja spoke of an ancient Hittite treaty with the Mitannies about 1400 B.C. which made mention of the four Vedic Gods. He also pointed out that in India, the Dravidians and the Aryans came together and established a harmonious civilisation.

In the concluding remarks, Mr. Sri Prakasa said that it was only in the last few centuries of European domination that they had lost touch with one another. The speaker found it very easy to learn languages, and he had asked them "to stare at a language when it baffles us!" The Governor jocularly remarked that he would like to assure the speaker that for the last two years he had been trying to "stare" at the Tamil alphabet, but he was not able to understand it and his friends of the Dravida Kazhagam had made it difficult for him to learn the names of stations by their name-erasing campaign.

Proceeding, Mr. Sri Prakasa said that when he was in Pakistan, he had asked a learned Afghan gentleman about the derivation of the name of his country. He learnt that it had been called "Avagamamstan" in olden days which meant the country of those who came and went, i e., a highway between India and countries to her west in olden days.

Referring to Dr. Kunhan Raja's view that Chandra Gupta might have been an Iranian, Mr. Sri Prakasa said that this had given him a shock. Chandra Gupta, for one thing, was too far removed from them (Iranians) in point of time. However, there was no doubt that there was a connection and association between India and countries of the Middle East in the past. At a time when the East was coming to its own and one country after another was becoming free, it was essential that they must understand that all of them belonged to Asia and that they must all come together.

"THE HISTORY OF MYSORE"

by G. R. Josyer, M.A., F.R.E.S.

I

"The British Museum, London.

2-2-54.

Sir,

On behalf of the Keeper of this Department I beg that you will be so good as to send to him, with invoice in duplicate, a copy of the following book written and published by you:

"History of Mysore and the Yadava Dynasty."

Yours truly,
L. D. BARNETT."

II

Sir, 12-5-54.

I enclose herewith your list, and beg that you will send, with invoice in duplicate the two works mentioned therein:

1. "Rigveda Samhita Pada Text."
2. "Vividhamatagala Charitraka Vimarse Mattu Samanvaya."

Yours truly,
H. C. LOWE.
Per pro, Keeper.

* * *

Calcutta.

Dear Sirs, 21-6-1954.

Please be good enough to send on my behalf, directly to J. Thornton & Son, 11 Broad Street, Oxford, one copy of "The History of Mysore and the Yadava Dynasty by G. R. Josyer."

Yours Sincerely.
H. Bhattacharya,
Dealer in Rare and Choice books.

* * *

Government of Hyderabad,
Hyderabad.

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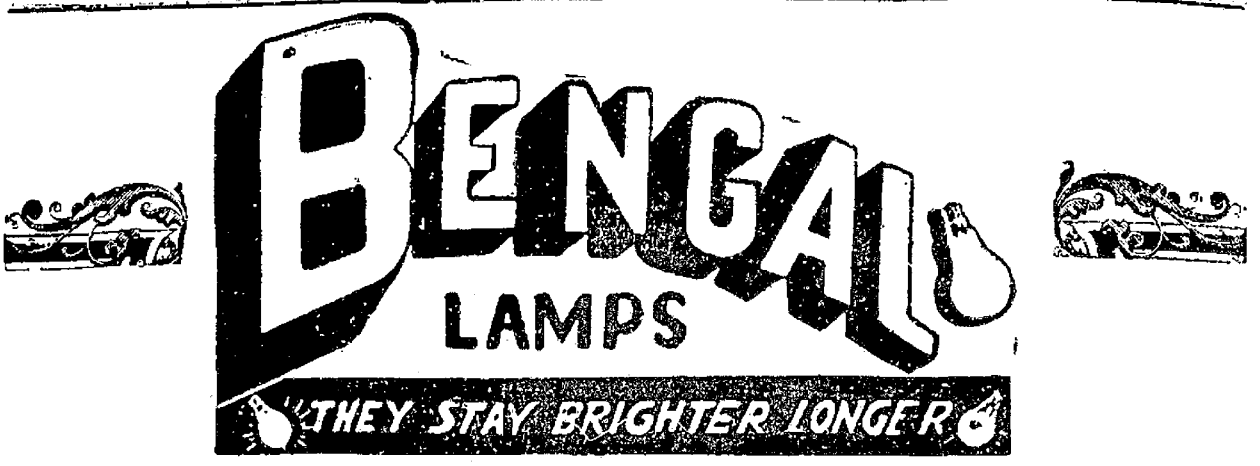

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Proprietor & Editor : G. K. JOSYER, M.A., F.R.E.S.

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MYSORE

BIRDS' TALK

What is the function of birds' calls? This was only one of the questions asked in a recent talk in the BBC's Third Programme by Nico Tinbergen, Lecturer in Animal Behaviour in the University of Oxford. Dr. Tinbergen has studied seagulls for many years, and said that a breeding colony of Herring Gulls, for instance, is not a collection of individuals but a true, well-organised community. "Although the social nature of gulls makes them nest near other gulls, they're individualistic enough to attack neighbours who trespass on their ground," he said. A pair of Herring Gulls co-operates fully in all respects of breeding but they do not teach their young to fly, nor to find their own food. All these instances of co-operation are based on a system of signals.

When a gull sees a man, dog or any other predator approaching, it gives a harsh alarm call which has an immediate effect, causing the old birds to get up and the young to crouch, immobile. When the predator has gone the the parents give a second, quite diffent call, and the young get up at once and run to them. Special movements or postures also have a signal function, and one visual signal is the red spot on the tip of the adult's yellow bill, which the chicks peck at as a signal that they want food. "Any red object held in front of them produces the same reaction," said Timbergen. Gulls do not learn to give signals and the ability to do so is inborn. The chick begs for food by a faint squeaking call and pecking the parent's bill tip, and the parent responds by regurgitating food and presenting it to the chick, but chicks hatched in an incubator also make the begging call and pecking movements soon after hatching. A newly-born chick reacts to both alarm call and release, the first time it hears them. "It even responds to the alarm call while still in the egg," said Tinbergen.

"You can silence an unborn chick by calling 'gagag'," This was very different from human speech, for every child has to learn the meaning of words and expressions. As far as scientists know, animals give an alarm when a predator frightens them, and not because they know the alarm will save their young. If they are frightened while alone they give the call just the same. Most humans would not think of calling "Mind that car!" when there was nobody about who could mind it, but "We humans do have an inborn call just as the gulls; but in our own safe modern society we do not often use or hear it," said Timbergen. "It sounds like 'hohoho'. You remember that you've sometimes uttered it when you were really frightened out of your wits. If you've heard another giving it, you may also have noticed that it transferred the intense fright of the other person to you. Animal language is of this kind."

The birds stake out territories and each has tendency to attack trespassers of his own species, and also to avoid aggressive strangers when outside his own territory. These conflicting tendencies effect spacing out of breeding pairs with a minimum of strife. Gulls often trespass but actual fights are rare, because the birds adopt an effective threatening posture which is a signal that means, "Keep out". This and many other calls and movements are understood instinctively by other gulls, for they are really nothing more than simple commands. "And what I've said about gulls seems to apply largely to other animals as well," said Timbergen in conclusion. "In this respect, the gap between animals and man seems large. Yet, in spite of these differences between animal language and human speech, we must assume that they have common roots, for ultimately men and animals have evolved from common stock. But the two systems they employ now are so different that it seems wise at the movement not to speculate too much about their common origin. We simply do not know enough yet, and continued study of communication in man and in animals is necessary before we can reach any more profound conclusions."

MELKOTE

Mysore.
10—8—1954.

To
General Chatterji,
Military Secretray to President,
Lalitamahal, Mysore.

Dear Sir,

From your Press releases it would seem that the great Vyshnavite pilgrim centre, Melkote hasn't been brought to your notice.

It was founded by Saint Ramanuja about 1120, to Gods Narayana and Narasimha.

Yaduraya, founder of the Yadava Dynasty worshipped there first in 1399, on his way to Mysore.

It is ¾ hour's trip, 28 miles, from here. The Chief Minister spent some days there not long ago.

The temple, and the hill-side lake, and Mount Narasimha are very nice and worth the President's visit.

I have heard of Pandit Misra, and the enclosures may interest him and the President.

I am,
Yours Sincerely,
G. R. Josyer.

Lalitha Mahal, Mysore.
11th Aug. 1954.

To Sri G. R. Josyer,
Editor, "Rationalist",
Mysore.

Dear Sir,

Thank you for your letter of the 10th inst. and the enclosures which you have so kindly sent therewith.

The President appreciates your suggestion, and, health permitting, he intends to include a visit to Melkote sometime towards the end of this month.

Yours Sincerely,
B. Chatterjee,
Maj. Gen.

THE VISIT

"ಇಲ್ಲಿ ತಾ. ೨೧ರಲ್ಲಿ ರಾಷ್ಟ್ರಾಧ್ಯಕ್ಷರ ಉತ್ಸವಸಮಾರಂಭವು ಬೆಳಿಗ್ಗೆ 9 ಗಂಟೆಗೆ ಆರಂಭವಾಗಿ 12 ಗಂಟೆಗೆ ಪೂರ್ತಿಗೊಂಡಿತು. ಕಾರ್ಯಕ್ರಮದಂತೆ ದೇವಸ್ಥಾನದ ಮರ್ಯಾದೆಗಳು ಡೆಪ್ಯುಟಿಕಮಿಷನರವರು ಸಬ್‌ಡಿವಿಜ್ಞ ಆಫೀಸರವರು ಮುಂತಾಗಿ ಕೋಟೆಬಾಗಿಲಿಗೆ ಹೋಗಿ, ಅವರು ಮರ್ಯಾದೆಯನ್ನು ಸ್ವೀಕರಿಸಿ ಕಾರಿನಲ್ಲಿಯೆ ದೇವಸ್ಥಾನದ ವರೆಗೂ ಬಂದು ಅಲ್ಲಿಳಿದು ದೇವಸ್ಥಾನದಲ್ಲಿ ಪಾದಚಾರಿಯಾಗಿ ಹೋಗಿ ಮೊದಲು ಶ್ರೀ ನಾರಾಯಣಸ್ವಾಮಿ, ಚೆಲುವರಾಯಸ್ವಾಮಿ ಯದುಗಿರಿ ನಾಚ್ಚಿಯಾರ್ ಶ್ರೀ ಉಡೈಯವರ್ ಸನ್ನಿಧಿಗಳಲ್ಲಿ ಕ್ರಮವಾಗಿ ಪೂರ್ಣಭಕ್ತಿಯೊಡನೆ ದರ್ಶನಮಾಡಿಕೊಂಡು ಬಲಿಪೀಠದಬಳಿ ವೈದಿಕರ ಅಕ್ಷತಾಪೂರ್ವಕವಾದ ಆಶೀರ್ವಾದವನ್ನು ಸ್ವೀಕರಿಸಿ, ಅಲ್ಲಿಂದ ಶ್ರೀಯತಿರಾಜಮಠಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲಿ ಸ್ವಾಮಿಗಳ ಆಶೀರ್ವಾದವನ್ನು ಸ್ವೀಕರಿಸಿ, ನಂತರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯ ಬಾಗಿಲಿನಲ್ಲಿಯೇ ರಮ್ಯವಾದ ಚಪ್ಪರದಲ್ಲಿ ಆಸನದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು, ಸ್ವಾಗತಪದ್ಯಮಾಲಿಕೆಯನ್ನು ಚೆನ್ನಾಗಿ ಶ್ರವಣಮಾಡಿ ಅತಿಯಾಗಿ ಆಯಾಸವಾಗಿದ್ದರಿಂದ ಬಿನ್ನವತ್ತಳೆಯನ್ನು ಸಂಗ್ರಹವಾಗಿ ಕೇಳಿ ಶ್ರೀಚಂದನ ಕರಂಡವನ್ನು ಸ್ವೀಕರಿಸಿ, ತಮ್ಮ ಕಾರಿನಲ್ಲಿ ಕುಳಿತೊಡನೆ ತಮ್ಮ ಸೆಕ್ರೆಟರಿಯವರನ್ನು ಕರೆದು ಪಾಠಶಾಲೆಗೆ (1000) ಸಹಸ್ರರೂಪಾಯಿ ಕೊಟ್ಟಿರುವದಾಗಿ ಆಗಲೆ ಅನೌನ್ಸ್ ಮಾಡಿದರು. ಇದು ತತ್ಕ್ಷಣದಲ್ಲಿಯೆ ಪರಮಾಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡಿತು. ಶ್ರೀ ಕೆ. ಹನುಮಂತಯ್ಯನವರೂ ಪರಮಾನಂದಭರಿತರಾದರು. ಶ್ರೀ ಎ. ಜಿ. ರಾಮಚಂದ್ರರಾಯರವರೂ ಬಂದಿದ್ದರು. ಈ ಊರಿನಲ್ಲಿ ನಡೆದ ಅಭೂತಪೂರ್ವವಾದ ಸ್ವಾಗತವನ್ನು ನೋಡಿ ಪ್ರೆಸಿಡೆಂಟರು ಅತ್ಯಾಶ್ಚರ್ಯಪಟ್ಟರು. ಇದುವರೆಗೂ ಎಲ್ಲಿಯೂ ಹೀಗೆ ನಡೆದಿರಲಿಲ್ಲವೆಂದು ತಿಳಿಸಿದರು. ಶ್ರೀ ಕೆ. ಹನುಮಂತಯ್ಯನವರೂ ಹಾಗೆಯೆ ಹೇಳಿದರು."

(From our Special Correspondent.)

P.S.: On the 22nd evening His Highness gave a lovely Garden Party in honour of the President. At the close His Highness led the President on a short round in order to make a few introductions. It chanced that they came our way, and after presenting courtesies, we enquired of the President, "I hope you liked Melkote, Sir!" He was surprised, as no one else had addressed him, and replied with a smile, "Oh, Yes, Certainly!"

Editor.

The Rationalist

SRI RAJAKUMARI PRABHAVATI RAJE

II

In response to pressing requests from numerous Youth and Adult Organisations in the City, Sri Rajakumari Prabhavati Raje honoured Mysore with a second visit during last week end.

People who had heard her the first time, and read our own remarks about her, considered them well-deserved. Some however were surprised that "Mr. Josyer, so highly critical generally, should be so highly appeciative of her."

The second visit gave us an opportunity to test the correctness of our previous judgment, by a second check up. We came to the conclusion that to have said less would have been niggardly, and unworthy of the tradition of rectitude of the "Rationalist."

What we wrote aimed at giving a correct description of her marvellous powers, and not at offering fulsome praise to a prepossessing young lady.

On the 21st evening she spoke in the Rangacharlu Memorial Hall. The vast hall and its balconies were a sea of faces. At the outset, Mr. Agaram Rangiah, Editor of "Sadhvi", intimated the audience that being Krishnashtami the subject of the day was Keertan on Krishna-Janma, that the public of Benares had conferred the title of "Vyakhyana Vageeswari" on the Rajakumari, and that Mr. G. R. Josyer, who would be welcoming her on behalf of the Mysore citizens, would "tell us what title we could confer on her."

Mr. Rangia had forgotten that under th Indian Constitution titles are not allowed, an that even Prime Minister Nehru, who is s great that the Nation's Constitution is jus pulp in his hands,—to be amended, ordinanc ed, or interpreted according to the whim of th moment, or the suggestion of the lowes Under-Secretary of that vast Secretariat,—fel forced to make out that the titles he recentl conferred, "Bharata Ratna" and "Padma vibhooshana", were not "titles" bu "awards"! A title, in common parlance, i a laudatory term prefixed or affixed to person's name. An award is a medal or othe ornament awarded to a person. But if in Mr Nehru's dialect, Bharataratna and Padma vibhooshan are not titles, but awards, th public will have to learn not only Hindi, bu also Mr. Nehru's personal dialect in order t be good citizens, and understand his obite dicta.

But, titles or awards, what do Bharata Ratna and Papma-Vibhooshan mean? Bharata Ratna means Jewel of India, Jawahar-i-Hind Is that the meaning? All the three R's, o whom it has been conferred, Rajagopalachari Radhakrishnan, and Raman, look rather fade ratnas, requiring to be sent to the goldsmit to be refurbished!

Padma-Vibhooshan should mean "Adorne with the lotus." Does it mean the "Order o the Lotus." And are we going to have Order of the Jasmine, and Ketaki, and Champaka etc., as contributors to the Prime Minister' Funds and Finance Minister's unendin loans and all-conceivable taxes increase?

Well, so much for titles.

Offering the welcome of the citizens o Mysore to Sree Prabhavati Raje at the Tow Hall, we said briefly;—

"ತಮ್ಮಗಳ ಪರವಾಗಿ ಶ್ರೀ ರಾಜಕುಮಾರಿ ಪ್ರಭಾವತಿ ರಾಜೆಯ ರನ್ನು ಸ್ವಾಗತಿಸುವ ಸುಯೋಗವನ್ನು ನನಗೆ ಕೊಟ್ಟಿದಾರೆ. ನಾನ ಈ ಮಾಸಾರಂಭದಲ್ಲಿ ಸ್ವಾಗತಿಸುವಾಗ ಅವರ ವಿಚಾರದಲ್ಲಿ ಒಂ

ಡು ಮಾತುಗಳನ್ನು ಸಂಸ್ಕೃತದಲ್ಲೂ ಇಂಗ್ಲೀಷಿನಲ್ಲೂ ಹೇಳಿದ್ದೆ. ಇದಕ್ಕೆ ಕನ್ನಡ ಅರ್ಥವಿಲ್ಲವಲ್ಲಾ ಎಂದು ಕೆಲವರು ಆಕ್ಷೇಪಿಸಿದ್ದರು. ಈಗ ಕನ್ನಡದಲ್ಲಿ ಹೇಳಲು ಅವಕಾಶವಾಗಿದೆ. ಸಹಸ್ರನಾಮದಲ್ಲಿ "ಸತ್ಯಂ ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯಭುಜಮುಚ್ಯತೆ", ಎಂದು ಹೇಳಿ ನುವಂತೆ ಸತ್ಯವನ್ನು ೩ ಸಲ ಹೇಳಿದಂತೆಯೂ ಆಗುತ್ತೆ.

ಕನ್ನಡದಲ್ಲೂ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳಿದರೆ ಭಾರತದಲ್ಲಿ ಈಗ ಪ್ರಖ್ಯಾತ ನಾಯಕಿಯರು ಎನಿಸಿಕೊಂಡಿರುವ ವಿಜಯಲಕ್ಷ್ಮಿಪಂಡಿತ್, ಸುಗ್ರಾಬಾಯಿ ದೇಶ್ಮುಖ್, ರಾಜಕುಮಾರಿ ಅಮೃತಕೌರ್, ಸುಚೇತ ಕೃಪಾಲಿನಿ, ಲೇಡಿ ಧನ್ವಂತಿ ರಾಮರಾವ್, ರೇಣುಕಾ ರಾಯ್, ಶಮ್ಮಿ ಸ್ವಾಮಿನಾಥ್, ಇವರು ಯಾರೂ ದೇಶಾಭಿಮಾನದಲ್ಲಾಗಲಿ, ಧರ್ಮಶ್ರದ್ಧೆಯಲ್ಲಾಗಲಿ, ವಾಙ್ಮಾಧುರ್ಯದಲ್ಲಾಗಲಿ, ಇವರನ್ನು ಸೋಲಲಾರರು.

ಭಾರತಭೂದೇವಿಯು ಯುಗಾಂತರಗಳಿಂದಲೂ ಮಹರ್ಷಿಗಳೂ ಸ್ತ್ರೀರತ್ನಗಳೂ ಇಲ್ಲಿ ಪೋಷಿಸಿಕೊಂಡು ಬಂದಿರುವ ಜ್ಞಾನದೀಪ ಧರ್ಮದೀಪಗಳು ಈ ದುಷ್ಕಾಲದಲ್ಲಿ ಕುಂದದಂತೆ ನೋಡಿಕೊಳ್ಳಲು ಇವರನ್ನು ಸೃಷ್ಟಿಸಿರಬೇಕು. ಇವರು ಶ್ರೀ ಮಹಾಲಕ್ಷ್ಮಿಯ ವರದಿಂದ ಆಗರ್ಭಶ್ರೀಮಂತರಾಗಿ ಡಿ ವಾಸ್ ಮಹಾರಾಜರ ಮಗಳಾಗಿ ಹುಟ್ಟಿದರು. ಸರಸ್ವತಿಯ ವರದಿಂದ ರಮಣಮಹರ್ಷಿಗಳನ್ನು ಸೇರಿ ಜ್ಞಾನಪ್ರತಿಭೆಗಳನ್ನು ಹೊಂದಿದರು. ದುರ್ಗಿಯ ವರದಿಂದ ಬಿಲವಾಗುತ್ತಿರುವ ಧರ್ಮದ ಉದ್ಧರಣದಲ್ಲಿ ಸ್ವಾಮಿಕರಪಾತ್ರಜಿಯವರ ನೇತೃತ್ವದಲ್ಲಿ ಬದ್ಧಕಂಕಣರಾಗಿದಾರೆ.

ಅವರು ಈ ಊರಿನ ಸಹಸ್ರಾರು ಜನರ ಪ್ರಾರ್ಥನೆಯಂತೆ ಇಲ್ಲಿಗೆ ಪುನಃ ಬಂದದ್ದಕ್ಕಾಗಿ ತಮ್ಮಗಳ ಪರವಾಗಿ ವಂದನೆಗಳನ್ನು ಅರ್ಪಿಸಿ, ತಾಯಿಯರು ಕೈಮಕ್ಕಳಿಗೆ ಹಾಲು ಮೆಣಸು ತೇದು ಬಿಸಿನೀರು ಹಾಕಿ ಶುಚಿಮಾಡುವಂತೆ, ಮಲಿನವಾಗಿರುವ ನಮ್ಮ ಮನಸ್ಸು ಮತ್ತು ಹೃದಯಗಳನ್ನು ಅವರ ಬಿಸಿ ಮಾತುಗಳಿಂದ ಶುದ್ಧಿಮಾಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

The discourse that followed was heard with rapt attention for 3 hours by the thousands in the hall, and was indescribably beautiful. A great poet, a great musician, a great mother, combined, only could have described Krishna's childhood as Sri Prabhavati Raje did. Krishna's playing in the dust of the courtyard, Krishna's playing in the dirt of the cowshed, Krishna's pranks to pluck butter from the gopis, Krishna's tying the beard of the husband to the braid of the wife when they were asleep, and their appeal to him in the morn to unknot the same, Balarama's spite against Krishna and carrying tales to Yashoda, the picture of the mother asking Krishna to open his mouth to see if it was clean, and the wondrous sight that met her there, were all dealt with with such delicate and beautiful eloquence, that they delighted the ears and charmed the minds of the vast audience, consisting of all walks of life, all shades of society.

While the English flowed like a limpid brook or a crystal stream, it was enriched, like rainbows on a summer cloud, by gems of quotations from Tulsidas, and Jnaneswar, and Arunachala, from Shuka, Leelashuka, and Narada, from Shankara, Mandanamisra, Madhusudana Saraswati, and Vedanta Desika, from Manu, the Upanishads, and what not!

To many in the audience the quotations were like a salve to wounded souls. To a public ground day and night between the upper and nether mill-stones of Mr. Nehru's extravagance and Deshmukh's exactions, Rajakumari Prabhavati Raje's speeches are like manna from the heaven. They may be compared to a drama of Kalidasa alive with the nava-rasas. They are like a jewelled crown set with multi-covered gems of purest ray serene, each gem dazzling the onlooker with a new kind of lustre.

Three famous songs, dealing with Krishna's bala-leela, or boyhood gambols, "Ayi Murali bajavo," "Krishna-nee begane-baro," "Aadisidaleshoday," sung by Mrs. Subbulakshmi, Pattamma and Rajiengar are dear to the ears of South Indian listeners. But they could hardly come up to the exquisite portrayal of Krishna leelas in a few deft words and ineffable gestures by Rajakumari Prabhavati Raje.

Krishna is hungry. Mother gives milk. Krishna is again hungry very soon. Mother gives milk. He is again hungry. Mother says no, You wait for night. What is night? Night is when it is dark, and you don't see anything. Krishna closes his eyes, and clamours, "Mother, it is night, I don't see anything. Give me milk." And mother surrenders!

Uddhava is a great devotee. He claims divine knowledge. He knows that God is everywhere, and that the introspective mind can see Him. Krishna wants to humble him.–Uddhava, I have stomach ache. Wait, I shall get a doctor. No, they have all seen and can do nothing,—as in the case of the President. Then what should be done? If I eat the dust of the feet of my devotees it will go. Will you give me your dust?—Not I. I should consider it heinous. I will ask Yashoda.—Mother, Krishna has bad stomach-ache. Will you give some dust from your feet? "What, the divine child to which I have given breast-milk, to eat my feet's dust? No." Uddhava goes to Rukmini, to Satyabhama, and asks. They reply, "In the first place our feet have no dust. And even if we could scrape up a bit, do you think we would let it be eaten by our husband, and go to Naraka? No.—He goes to Bheeshma, No good.—Krishna, nobody in Madhura wants to give it. What shall I do?—Go to the Gopees at Brindavan, and ask them. Uddhava goes to Brindavan. Seeing him the Gopees cry out; "Here is Uddhava!" O Uddhava, how is our Krishna?–Krishna is suffering from stomach-ache. What, Krishna is having stomach-ache, and you are here? You ought to be there, giving him medicine.—I have come for the medicine. It is dust from the feet of his bhaktas.—You could have got it there. There are plenty of bhaktas there.—They won't give. They are afraid to go to Naraka. Krishna sent me to you—Then alright. Our feet have plenty of dust. Take a cart-load. If it will cure our Lord's stomach-ache, we don't mind going to Naraka everlastingly!—That showed Uddhava the boundlessness of their bhakti, self- surrender without seeking any return!

Then there is the picture of Krishna being a slave to Radha's bhru-vibhrama, to the motion of her bow-like bhrukuti. It was as though Radha herself was present at the meeting!

While she could present ancient and perennial mythology with such unprecedented charm and brilliance, she could also hold up the evil trends in present day politics and the ignobility of many a noted politician to anger ridicule, contempt, and anathema, with pungent wit, biting sarcasm, and scathing indictment.

Gadgil's "I am a Brahman, but I don't wear the sacred thread", in the hall of the Assembly, showed the low level to which low men had reduced it. He might next say, "I look like a woman, but really I am not a woman!" The so-called National song was now a meaningless jumble, untrue in every part of it. It was concocted by Tagore at Britishers behests to counteract the patriots' war-cry "Vande-Mataram." The Hindu Code Bill was a most ill-conceived measure which sought to undermine the foundations of the nation. To the Hindu, from immemorial time, Dharma was a primordial law, like an algebraical formula, geometrical postulate, arithmetical notation. Manu had only discovered it. God's incarnations had only sought to exemplify it, and not to ordain it But now some one was going to legislate it according to the needs of the lowest and vilest, by the votes of the perverts, atheists, and half-wits!

Men who came to you begging your votes and notes, now that they are ensconsed in power, are out to destroy all that you hold near and dear, just as Bhasmasura, having received a boon from Iswara, sought to destroy Iswara Himself!

The Cow is the most useful and most sacred thing in God's creation, most life-giving to man. Yet while the whole public clamour for its protection, a Cabinet set up by the public gloats over the destruction of 30000 cows every day! Kid leather is being obtained by pouring boiling water on pregnant cows, and beating them until the calves are aborted, and then treating the

calves in the same way, until the skin could be pealed away!

It is the message of those dying cows and calves that permeates Rajakumari Prabhavati Raje's soul, and which she seeks to convey to her inert country-men and country-women.

She does so, as if she were Kamadhenu, the sacred Mother of cows, in human shape. She does so with a singleness of purpose equal to Gandhi's, and charming eloquence superior to Gandhi's. She does so with the backing of all the saints and the sages, prophets and seers of this hoary nation. She does so with the talents of a musician, learning of a scholar, wisdom of a saint, and eloquence of an orator. She does so with simplicity, skill, grace, wit, and inconceivable ability. She does so as nobody has done in India for a long time!

Once in a generation, or century, God sends some one of extraordinary merit to restore the crumbling foundations of nations and retrieve them. She is one such. If you listen to her for 3 hours you would feel like having bathed under the Courtalam water-falls. If you listen to her for 4 hours you would feel like Shiva after holding his head to the fall of the giant Ganges.

Numerous people who heard her have told us how admirable she is, how enriched they are by having heard her. She has evoked universal admiration from men and women, aged and young, college young men and college young women. We have only sought to record that thousand-mouthed general feeling in our brief, imperfect words. Our appraisement of her great merits is objective and impersonal, with no desire to indulge in adulation, conscious or unconscious. That eminent lady would have nothing to gain by our praise. But we would be losing our own self-respect if we withheld from her the mede of praise that we justly owe her for her many excellences.

The Gods, seeing that man, even in the person of Gandhi, had failed them, seem to have endowed a woman with powers, and sent her as their Messiah, and she is utilising them for God's work, for the preservation of our culture, resuscitation of our humanity, and advancement of our nationhood.

Editor.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom, looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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THE MAHARAJA'S SANSKRIT COLLEGE

President Rajendra Prasad, during his stay in Mysore, paid a visit to The Maharaja's Sanskrit Collegd, Mysore. Following is the Address presented to him by the Principal, Sri T. G. Siddapparadhya, M.A.,

भारत राष्ट्राध्यक्ष वर्याणां श्रीमतां राजेन्द्रप्रसाद महोदयानां सविधे संस्कृत महापाठशालाध्यक्षेण पठिता महापाठशालीया विज्ञापनापत्रिका—

श्रीमदखिल भारत समुल्लसत्स्वातन्त्र्य निर्वहण धुरंधराणां अप्रतिमशेमुषीकाणां अनन्यसाधारण वैदुषीचातुरी विवशित निखिलनरपति संमाननार्हाणां निखिल लोकाभिनन्दनीय यशसां श्रीमद्वान्धिमहाशय सन्दर्शित सप्तधानुवर्तिनां श्रीमतोराष्ट्राध्यक्ष वर्याणां राजेन्द्रप्रसाद महाशयानां महासन्निधाने श्री महिशूर महाराज संस्कृत महापाठशालीय कार्यकारि समिति परतया शालीय विद्याभिवृद्धि विवरं विज्ञापयितुं तत्र भवतां अनुज्ञां अभ्यर्थये ॥

विश्रुतपूर्वा ह्येषा कर्णाटजनपद संपदधिष्ठानभूता श्रीमद्यदुराजादिभिः राजाधिराजैः परिपालिता श्रीमन्महिशूर राजधानी विद्योतते ॥

अस्यां च राजधान्यां भ्राजिष्णुभिः श्रीचामराजेन्द्र सार्वभौमैः प्रतिष्ठापिता तदात्मजैः श्रीकृष्णराजेन्द्र महीपालैः परिपालिता एतर्हि तदनुजात्मजैः श्रीजय चामराजेन्द्र भूपालकैः सर्वतोमुख प्रज्ञावैभवैः परिपाल्यमाना प्रायः सप्ततिवत्सरपरिमिता अनवद्यहृद्यविद्या निधानैः गुरुवरकरुणासमासादितानेकशास्त्रपाण्डित्य प्रकर्ष संपादित यशोभरैः महामहोपाध्याय पण्डितरत्नादि विरुदभाग्भिः पण्डितप्रकाण्डैः प्राचीनैः अधुना तनैश्च परिमण्डिता अन्वर्थ नामधेया सरस्वती प्रासादा परनाम्नी महापाठशाला राराजते ॥

अस्यां च पाठशालायां गीर्वाण वाणीविहरणनर्तन रङ्गभूमौ वक्ष्यमाणक्रमेण विद्याभिवृद्धिः वरीवर्ति । तथाहि वेदान्ते द्वैताद्वैत विशिष्टाद्वैत शक्तिविशिष्टाद्वैत भागेषु ज्यौतिषधर्मशास्त्र न्यायव्याकरण मीमांसालङ्कार शास्त्रेषु विद्वन्मध्यमकक्ष्ययोः ऋक्कृष्णयजुर्वेद सामवेदेषु क्रमान्त विद्वन्मध्यमकक्ष्यायां सलक्षणघनान्ते श्रौते स्मार्ते च प्रयोगे, आगम शास्त्रायां पाञ्चरात्र वैखानस शैवागमेषु, साहित्यपरीक्षाकक्ष्यायां प्रथमद्वितीय तृतीय वर्षेषु काव्यकक्ष्यायां वर्षद्वये प्रथमकक्ष्यायां वर्षत्रये च अधीयानाः चतुश्शत संख्याकाः विद्यार्थिनः अशीति संख्याकाः विद्यार्थिन्यश्च देशान्तरादागत्य विद्यार्जनैक प्रवणाः सन्तीति आवेदयितुं महान् प्रमोदः ॥

किंच एतत्र अधीतानेक शास्त्रपारदृश्वानो महान्तोऽपि विपश्चितः वाराणसीप्रभृति सुप्रसिद्ध सुरभारती कलामन्दिरे अन्यत्रापि पाठशालास्वधिकृताः स्वां पाण्डितीं प्रख्यापयन्तीति महती भूमि रामोदस्य ॥

अन्यच्च अस्यां च विद्याशालायां श्रीशृङ्गेरि जगद्गुरु पूज्यपादैः प्रतिष्ठापितायाः श्रीविद्यागणपतिमूर्तेः प्रतिदिनं नीराजनोत्सवादयः प्रवर्तन्ते ॥

श्रीमुम्मडि कृष्णराज सार्वभौमैः समाराधिता स्वापाङ्गदूरीकृता ज्ञानतिमिरा भगवती वाग्देवी स्वनाम्नैव प्रसिद्धं इदं सरस्वतीभाण्डागारं अध्यास्ते ॥

अस्मिंश्च सरस्वतीभण्डारे तालपत्र लिखिताः अद्यावधि अमुद्रिताः अमूल्या ग्रन्था दरीदृश्यन्ते ॥

महापाठशालायां अपूर्वविषय परिशोधिनी त्रैमासिकी काचन पत्रिका प्रचाल्यमाना त्रिंशदब्धि परिमितां वयः परिपूर्तिं उपादत्ते ॥

विद्यार्थिनश्च प्रदोषसंघट्टारा भगवतो गणाधिपतेः नीराजनविधिं उपन्यासचर्चादिकं अन्यैश्च उपन्यासादिकं प्रतिप्रदोषं प्रवर्तयन्ते ॥

विद्वत्परीक्षामहासभानिर्णयानुसारेण विद्वत्परीक्षासु समुत्तीर्णेभ्यः विद्वद्भ्यः राजसभायां पारितोषिकमप्यनुगृह्णन्ति राजानः इत्येतत् अमन्दमानन्दं कन्दलयति महतां स्वान्तेषु ॥

छात्राणां निवासस्थानमपि यथासौकर्यं विद्याव्यासङ्गोपयोगि निर्मितमास्ते ॥

अपरं च हर्षस्थानं विद्यार्थिषु शास्त्राध्ययनं तदर्थानुष्ठानं समानाधिकरणं जागर्तीति ॥

एतेषां विद्यार्थिनां श्रीब्रह्मतन्त्रस्वतन्त्र परकाल-स्वाम्यां श्रीमन्महाराजसत्रे श्रीशिवरात्रीश्वरनिलये यथा संभवं भोजनसौकर्यं निरमायि ॥

धर्माधिकरणप्रतिष्ठापनधुरीणाः श्रीमन्तो राष्ट्राध्यक्ष महाशयाः स्वपाण्डितीमहिम्ना वाराणसीविश्वसंस्कृत-परिषदि अध्यक्षपदवीं अलङ्कुर्वाणाः अतिमधुरया गीर्वा-णवाण्या समुपन्यस्यन्तः गीर्वाणवाण्याः परां कोटिं अधिरोहन्तः संस्कृतवाण्याः गौरवं अमोघं परिपाल-यन्तः स्वयमपि तदर्थानुष्ठानेन सर्वेषां आदर्शभूताः सुरभारतीपरिश्रमेषु विद्वत्सु परिपूर्णाभिमानाः तामेवा-भिमतिं कार्यमुखेन इदानीं आवेदयितुमेव शालामिमां अभ्यागताः । फलाभिसन्धि विना नियते कर्मणि निर-तेभ्यः सच्चरितेभ्यः निष्कल्मषहृदयेभ्यः सर्वभूतहिते निरतेभ्यः महद्भ्यो भूयसो धन्यवादान् कृतज्ञतां स्वीय-सन्तोषपरंपरां च महतीं महापाठशाला पण्डितवर्गः कार्यकारिसमितिश्च निवेदयतीति विज्ञाप्यते ॥

किंचेदानीं अनुपदमेव श्रीमतां आरोग्यसंपदभिवृद्धिः कल्याणपरंपरा च भगवतोऽनुग्रहेण भूयादिति भगवन्तं परमात्मानं अभ्यर्थये ॥

The President has graciously expressed his appreciation of the work of the College in the following terms:

'महाराज संस्कृत महाविद्यालयं दृष्ट्वा नितरां अतू-ष्णम् । सर्वशास्त्रनिष्णातान् पण्डितप्रवरान् छात्रांश्च शतशः समुपस्थितान् समवलोक्य हृदि परमानन्दं अनुभवम् । अध्यापकाः छात्राश्च सुसंस्कृता आसन् । विशालः संस्कृत पुस्तकालयोऽत्र सुसज्जितश्चासीत् । केचन प्राचीना स्तालपत्रे लिखिताः ग्रन्थाः दृष्टिगोच-रीकृताः । विद्यार्थिनां संख्या सन्तोषप्रदा आसीत् । अध्ययनाध्यापनं प्राचीनपद्धत्या निरीक्ष्य विशेषेण सन्तोषः समभवत् ॥

२३-८-१९५४. राजेन्द्रप्रसादः. '

OFFICIAL UNCORKER

Every day George Philips, of Tacoma, Washington, tosses hundreds of bottles containing messages into the sea. His helpers have a steady job keeping him supplied with bottles.

The message in each bottle encourages the finder to lead a good life and become a total abstainer.

George has received hundreds of replies from people who have picked up his "gospel bombs," as he calls them, on beaches in Australia, Mexico, New Guinea and Hawaii.

In the sixteenth century Queen Elizabeth sponsored a law making it a crpital offence for any unauthorised person to read bottle messages.

Her concern was caused by a fisherman who opened a bottle containing a message dropped from a ship by a secret agent.

Although the said finder turned the bottle over to the authorities, she became alarmed at the thought that unauthorised persons were opening bottles containing official messages.

To stop this practice, she created the post of Official Uncorker of Ocean Bottles—a sinecure that was not abolished until the rign of George III!

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The Rationalist

WATER

Water is wonderful stuff. It is plentiful, it costs nothing, and you only have to turn a tap to get it.

Yet a list of the ills and ailments which can be cured or helped by plain tap-water would fill a book, writes a Doctor.

Sipping warm water is one of the best cures for indigestion and "wind".

If you sprain an ankle, cold water will bring down the swelling. If the sprain is very painful, hot water will ease it.

A bad bruise won't colour up so badly if you bathe it in cold water. Same applies to a black eye.

For relieving mental tension and helping sleeplessness a hot bath is one of the best things.

A full glass of lukewarm water sipped slowly first thing in the morning, is a tonic in itself.

It tones up your liver, helps your digestion —and taken regularly can even help to prevent rheumatism and sciatica.

And here's a tip for sufferers from headaches, eyestrain, and styes. First thing every morning, bathe your eyes in lukewarm water.

This gets rid of the grit and mucous which may be the cause of the trouble. Bathe them again in the afternoon.

Elderly people can't exercise much. But they can tone up their muscles by gentle exercises in the bath. The buoyancy of the water takes the strain off the heart.

Bathing your feet every night will keep them in good condition, prevent athlete's food, and make walking easier.

Gargling with water (you can add a teaspoonful of salt if you like) at night and in the morning, is one of the best ways of keeping colds and flue at bay.

Washing your hands often (six to ten time a day) is one of the best ways of dodging mil food poisoning and stomach troubles.

Even those mysterious things "nerves" ca be helped by drinking cold water. The act o swallowing helps to ease the nervous tension

WAIT FOR 3RD 5 YEAR PLAN

Following the statement of Dr. Sumant Mehta, social worker, on the urgent need t take steps against the goonda elements amon high school and college students who wer molesting girl students, some of the organisa tions such as the Congress Seva Dal and th Students' Union decided to start a driv against the goondas.

But before anything could be done, Mr Navnitbhai Raval, a member of the Congres Seva Dal, was considerably intrigued whe he received a threatening letter signed by double graduate, warning Mr. Raval agains taking any measures to tackle the allege goondas.

The letter incidentally asks Mr. Raval "Have you ever thought of relieving un employment among the graduates? An un employed graduate will really resort to ant social actions in order to satisfy his hunge and passion. You will not catch anybod Some of your volunteers will be beate severely by our unemployed, double graduat golden gang. We are now become, pick pockets and have already stolen Rs. 10,000

* * *

That will be taken up in the Third Fiv Year Plan! And they will raise funds for it b having more cinemas showing robbers an rapists!

THE BLIND PRODUCER

Mr. Pancholi, president of Indian Motion Pictures Producers' Association, has tried to convince the 13,000 women of Delhi, who have made a petition to Mr. Nehru against Indian Films, that the present day film does not weaken the morals of the Indian youth.

He has asked these women to supply him with concrete instances to substantiate their charges.

One cannot help admiring Mr. Pancholi's courage. Greater men than Mr. Pancholi would have feared to tread where he has dared to rush.

In fact, however, one need not even go inside the cinema theatre to ascertain the strength behind the petition. It is enough to go from theatre to theatre and study—or even merely glance at the publicity pictures, posters and theatre decorations to know which way exactly the wind is blowing.

For instance, here is a poster of one of the female artists outside a Bombay cinema. She looks almost ready to burst out of her blouse!

At another theatre the actress is shown in a Western style dress—a piece of cloth merely wrapped around her much below the shoulders, exposing a major portion of one of her breasts.

In another, the hero is resting against the heroine's bosom with lips parted, eyes closed, and with an expression which is anything but ethereal.

This repeats itself from almost poster to poster,—here, there and everywhere.

If this is not exciting the young—if this is not teaching the youth to value only the physical assets of the fair sex, may I ask then what else is it?

The way the screen heroine rolls her eyes, wriggles her body, throws about her 'palav' or 'dupatta' it is nothing else but sex—sex and sex.

No one can deny that is part of life and a very essential and important part of life at that. But there is no justification in this cheap, unhealthy exhibitionism.

To asertain how far this has influenced the present generation one has only to observe the modern girl.

She dresses like a character from the film—breasts bulging out, saree slipping away from her shoulders, eyes devouring everything that comes her way.

She cannot be blamed for this folly. The films teach her that if she wants to be loved by a handsome young man, if she wants him to sing love songs to her, sigh for her and cry over her, then she must accentuate all her physical assets.

This tendency has entered even into the lives of some of the modern married women.

If this is all that is needed in a woman to make an everlasting partnership, what are then the plain but otherwise really good, virtuous and clever girls to do?

How much this tendency to exhibitionism has increased recently can be ascertained from the very large number of sales of the various artificial aids to a curvaceous figure.

It is almost a common practice among men to-day to eye every attractive girl suspiciously, and with a raise of the eyebrow, meaning: "Is she real or is she Hollywood?"

The tragedy is that even in mythological pictures this exhibitionism predominates, thus making the spiritual content of the picture almost a mockery.

One cannot help wondering if our present day films at all deserve the adjective Indian.

WONDER BEDS

In recent years, many Americans have taken to sleeping in round beds. Insomnia sufferers say this type of bed aids sleep. A linen firm even makes round sheets!

But Britain had one of the first round beds. It is still to be seen at the Scoles Inn in Norfolk.

Wooden and ancient, it measures fourteen feet in diameter.

The bed, according to a British weekly, slopes gently from the outer edge to the pole at the centre. Long ago, ale-drowsy men were put to sleep on it.

Cardinal Richelieu, the 17th century French prelate, was so fond of his bed that he refused to sleep in any other. He took his own on his travels.

It was often too big to go into the houses at which he stayed. Then his servants would batter down the walls to provide an entrance for it!

King Richard III was another person who carried his bed with him when on a journey.

However, after his death it was discovered that personal comfort was not the chief concern of the monarch.

Someone found that his private safe deposit was built into the bed!

One Czar of Russia presented the Shaw of Persia with a bed of solid crystal, which was so big that it had to be reached by a staircase of blue glass!

A chandelier above the bed imitated the twinkling stars. Scented water flowed from each side of it making a murmering noice that was said to induce sleep!

At one time Ludwig, the mad King of Bavaria, found it difficult to get sleep. So he spent £125,000 on a bed that was shaped like a cathedral!

It was wonderfully carved, and had beautiful paintings inside.

One of the most complicated beds of our time was invented by Jock Holt, of San Francisco.

When he was poor he scarcely ever slept in a comfortable bed; so his ambition in life became to possess one that was the last word in luxury!

After he made a fortune, he designed a bed weighing half a ton.

It, incorporated a cocktail cabinet, a library, a radio and radiogram, a device that placed a lighted cigarette between his lips at the flick of a switch, and a stove on which he could brew coffee and make toast without getting out of bed!

(*Continued from page 5.*)

The costumes, the presentation, the acting, all these cry out aloud the influence of American war-time pictures on the Indian producer.

If one were to erase the titles and writings from the publicity posters of some of the pictures, I wonder if it would be possible to tell whether they represent Indian films or are advertisements of foreign films?

One can proudly say that within the last ten years the Indian film industry has advanced by leaps and bounds on the technical side.

Our photography, particularly, can now stand competition with any American picture. Our stars in beauty and grace can outdo many a ravishing foreign star.

But it would be far from the truth to say that most of today's films are representative of Indian life and culture.

It is mostly Bengali producers who have still the strength and confidence to produce box-office hits on purely Indian material whether in story, acting or music, for which they deserve hearty congratulations.

How Mr. Pancholi is going to prove that black is white—how he is going to refute the truth which is too apparent both to the ears and eyes—is something worth waiting for!

Snehprabha Pradhan.

The I. A. S. R.

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G. R. JOSYER,
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EDITOR: TAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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CITIZENS' RIGHTS

Chief Justice Chagla of Bombay in the course of a recent address, said that it was a cardinal article in the democratic faith that the State existed for the individual. He was the pivot around which society revolved, and the main function of the State was to help the individual to develop his personality or existence independently. The prosperity or power of the State was the prosperity or power of all its citizens combined. But from this, it did not follow that the individual was free to do what he liked and the State had no right to control his actions or fetter his freedom. The most important and pressing problem in Political Science at the present day was to draw the line between State control and individual freedom. The individual had both a moral and a civic personality. The moral personality expressed itself in the free choice between doing right and wrong. It also expressed itself in its upliftment towards something higher, nobler, more sublime than itself. In this sense, the individual was a religious personality. The individual also formed and held opinions on various subjects, without these opinions necessarily leading to action.

Proceeding, Mr. Chagla observed that the primary duty of the State was to create an atmosphere of security in which the individual could develop himself. But it would be a very poor view of the modern State which would confine its activities to the maintenance of law and order. The State had to strike a proper balance between the liberty of each and the liberty of all. The State was not responsible merely for the security of the life and limb of its citizens. It was also responsible for their economic security. It was not sufficient that legal justice should be dispensed by the courts and the State should provide for the means of its enforcement. The State must provide economic justice by its laws and administrative acts. It was in this respect that the civic responsibility of the individual assumed importance.

The individual did not and could not live in anarchic isolation. He was essentially a social animal. He was affected and influenced by his social environments and he in his turn helped to make and create the society of which he was a member. Even the greatest individualist must now accept as axiomatic that social duties and obligations must have precedence over individual rights. The real problem was to draw the line of demarcation between social control and the rights of the individual.

After pointing out that the State existed for good life, Mr. Chagla asked the question whether the State had the right to impose by compulsion its own standards of morality. Could the State prevent a citizen from experimenting with his own life and seeking happiness in his own way? To reduce life to one pattern, he said, was to deny the uniqueness of individuality. The State could not judge what was good for every citizen. It was the essence of morality that it should be based upon individual experience and individual judgment. The State could not prevent individual experience. The name of morality could not be conferred upon any action which was not the result of free will and free choice. Virtue must develop in a free atmosphere and to be virtuous by compulsion was infinitely worse than to be immoral by free choice. "Liberty, morality and the dignity of man consisted precisely in this, that he did good, not because it was commended, but because he conceived it, willed it and loved it."

There might be individual actions, Mr. Chagla proceeding said, which though falling within the sphere of morality might impinge upon society. A man might get drunk and in doing so he was only harming himself. He must be allowed to benefit by his own experience and from his own moral judgment. But

ne might get drunk and behave in a disorderly manner in a public place. He might waste money on drink which he should use to support his family. He would then be acting in an anti-social manner which would justify the State controlling his conduct. Therefore, the restraint upon individual freedom must be justified not by condemning an act as being wrong or immoral but as being against the interest of society. Society had a right to claim from the individual that he should conform to certain social standards, and the State in its turn had an equal right to lay down these standards for the welfare of society as a whole.

(To be continued.)

ದಳವಾಯಿ ಶಾಲೆಯ ನೂತನ ಕಟ್ಟಡದ ಅಸ್ಥಿಭಾರ ಶಿಲಾಸ್ಥಾಪನೋತ್ಸವ

ತಾ|| 4-9-54 ನೇ ಸ್ಥಿರವಾರ ರಾಜಧಾನಿಯ ದಳವಾಯಿ ಶಾಲೆಯಲ್ಲಿ ಅತ್ಯಂತ ವೈಭವಯುತವಾದ ಸಮಾರಂಭವೇರ್ಪಟ್ಟಿದ್ದಿತು. ಶಾಲೆಯ ಆವರಣದಲ್ಲಿ ದಕ್ಷಿಣ ಪಾರ್ಶ್ವದಲ್ಲಿ ಸರ್ಕಾರದ ಸಹಾಯ ಮತ್ತು ಅರಮನೆ ಕಂಟ್ರಾಕ್ಟರ್ ಶ್ರೀ ತಿರುವೆಂಗಡ ಮೊದಲಿಯಾರ್ ರವರ ಔದಾರ್ಯದಿಂದ ಕಟ್ಟಲಾಗುವ ನೂತನ ಕಟ್ಟಡದ ಶಂಕುಸ್ಥಾಪನೆಯನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಅರಮನೆ ಕಂಟ್ರೋಲರೂ, ಎ. ಡಿ. ಸಿ. ಗಳೂ ಆದ ಮೇಜರ್ ಶ್ರೀ L. ಮಹದೇವಯ್ಯನವರು ನೆರವೇರಿಸಿದರು.

ನೂತನ ಕಟ್ಟಡದ ಸ್ಥಳದಲ್ಲಿ ರಮ್ಯವಾಗಿ ನಿರ್ಮಿತವಾಗಿದ್ದ ಸುಂದರ ಚಪ್ಪರದಲ್ಲಿ ಸಭೆ ನಡೆಯಿತು. ಪ್ರಾರ್ಥನೆ, ಸ್ವಾಗತ ಪದ್ಯಗಳ ಪಠನವೂ, ಶಾಲಾ ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ವೈ. ಶ್ರೀನಿವಾಸಯ್ಯನವರಿಂದ ಶಾಲಾಚರಿತ್ರೆಯನ್ನು ಸಂಕ್ಷೇಪವಾಗಿ ಒಳಗೊಂಡ ವರದಿಯೂ ನಡೆದವು. ಸಮಿತಿಯ ಪರವಾಗಿ ಶ್ರೀ ರಾವ್‌ಬಹದ್ದೂರ್ ರಾಮಸ್ವಾಮಿಯವರು ಅತಿಥಿಗಳಿಗೆ ಬಿನ್ನವತ್ತಳೆಯನ್ನು ಓದಿ ಶ್ರೀಗಂಧದ ಕರಂಡದಲ್ಲಿ ಅರ್ಪಿಸಿ, ಶಂಕುಸ್ಥಾಪನೆಯನ್ನು ನೆರವೇರಿಸಬೇಕೆಂದು ಕೇಳಿಕೊಂಡರು.

ಶ್ರೀ ಮಹದೇವಯ್ಯನವರು ಉಚಿತವಾಗಿ ಭಾಷಣಮಾಡಿ ಹಿಂದಿನ ಗುರುಕುಲಗಳಂತೆ ಶಾಲೆಯು ಕಾರ್ಯಸಾಧನೆಮಾಡಿ ನಮ್ಮ ಪೂರ್ವ ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸಬೇಕೆಂದು ಕೋರಿ ಸಂತೋಷದಿಂದ, ವೇದ, ವಾದ್ಯಘೋಷಗಳ ನಡುವೆ ಶಂಕುಸ್ಥಾಪನೆಯನ್ನು ನೆರವೇರಿಸಿದರು.

ಸಭೆ ವಿದುಷಿ, ಶ್ರೀಮತಿ ಜೊಕ್ಕಮ್ಮನವರಿಂದ ಸುಶ್ರಾವ್ಯವಾದ ಸಂಗೀತ, ರಾಷ್ಟ್ರಗೀತೆಗಳೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯವಾಯಿತು. ಸಭೆಗೆ ಅನೇಕ ಮಾನ್ಯ ಮಹನೀಯರುಗಳೂ, ಉನ್ನತಾಧಿಕಾರಿಗಳೂ ದಯಮಾಡಿಸಿದ್ದರು. ಮಂತ್ರಿಗಳಿಂದಲೂ, ವಿದ್ಯಾ ಇಲಾಖಾ ಡೈರೆಕ್ಟರರಿಂದಲೂ, ಇತರ ಶಾಲಾಭಿಮಾನಿಗಳಿಂದ ಸಂದೇಶಗಳು ಬಂದಿದ್ದವು.

IN A DAY

"Greater Bombay with an estimate of about 36 lakhs of urban population smokes about 55 lakhs cigarettes a day or about 1½ cigarettes per head per day at a nominal average cost of 1¼ annas a day. Bombay thus spends nearly Rs 4,00,000 a day on cigarettes alone!

Besides, the city sells approximately 72,00,000 bidis everyday chiefly to its labouring and lower middle classes which present a total of nine lakh heads. The bidi consumption costs Bombay more than Rs. 20,000 a day!

Tobacco worth Rs. 20,000 is chewed with *pan* every day in Bombay and snuff worth about Rs. 15,000!

Though pipe has grown out of fashion, Bombay sells nurtured tobacco to its pipe-addicts to an approximate value of Rs. 4,000!

The Indian hukka, which yet finds favour with a particular community in this modern city, calls for Rs. 3000 worth of indigenously prepared tobacco a day!"

So the total daily smoke bill for the city comes to Rs. 462,000 i.e., an annual waste of about 17 crores! And if we may calculate for the whole country, it would be a staggering figure indeed! Can we not economize in this and secure better health and more wealth to the nation? Asks somebody.

But Government are in the game. A good part of that sum they share in taxes.

PANCHATANTRA

At the invitation of the authorities of All-India Radio, Mysore, Mr. G. R. Josyer, will broad-cast a talk on the legendary and historical antecedents of Panchatantra, and its importance as the repository of state-craft and polity, from 9-15 to 9-30 p.m. on the 20th inst.

The Rationalist

THIS WORLD

During a discussion of "The World We Want" at the New York Herald Tribune Youth Forum, Johnny B. Antillon, 18-year-old delegate from the Philippines, made the following contribution:

"Usually, when I discuss with people the kind of world we want, they astonish me by describing a Utopia without cares. As for me, I like this world we have. I like living in this century—so full of strivings and plans that I feel part of a wonderful and exciting experiment. I like the suspense which gives to life its only true zest. Let me have this world, with dreams for me to dream and problems for me to solve!

"If I had lived before the A- and H-bombs I might be less optimistic of the future. But today I have great hope that we shall enjoy peace, for I feel deeply that no nation will start a war which none can possibly survive.

"I believe that this world we have deserves a vote of confidence. With its dirt and cleanness, its ups and downs and its total unexpectedness, it has given, through variety, more pleasure than pain. Whatever else it may be, this particular century is still the broadest, the most exciting, the most promising of all.

"May this world always be as challenging as it is! May it always have something to be solved, patched or mended! But above all, may this world never be a soft place for soft people with soft heads. For I want a world where a man, by facing his troubles, can prove his manhood. With a world of such challenge and scope, our lives will never be complacent, but they will certainly be worth living!"

VENUS

If and when any space navigators ever reach the planet Venus, they had better be equipped with rowboats, because two Harvard astronomers have offered a new theory that "an ocean of water completely covers the planet!"

"Because of the large amount of carbon dioxide in the Venusian atmosphere, the ocean would probably consist of seltzer water although I dare say, it would be rather flat,' Dr. Donald Menzel says with a smile.

He and Dr. Fred Whipple presented a joint report to the annual meeting of the American Astronomical Society, convened recently at the University of Michigan.

Their concept differs sharply from a common one that Venus is an arid desert with little or no water where the temperature itself may be more than hot enough to make the water boil.

The scientists offer a whole series of arguments against a common concept that the thick clouds which entirely envelope the planet consist of dust, not of water as do the earth's clouds.

The belief hitherto has been that there is no evidence of water in the spectrum of Venus's light as studied on earth.

But Menzel and Whipple say another astronomer has recently found that the atmosphere above the Venusian clouds is too cold to hold any appreciable water vapour, and this fact they added; may explain the failure to find water in the Venus spectrum without ruling out the possibility of there being water in the clouds themselves.

Saying that this satisfies them that the Venusian clouds are waterlogged, the astronomers declare it must follow that the planet itself has a lot of water.

A SUDDEN DEATH

We must add our tribute the widespread expressions of regret at the sudden demise of Sri M. G. Srinivasan.

Ten minutes before, he had been talking in the Reading Room of the Club, took a cool drink, went to the billiard hall and gave his name; went to the bath-room. A few minutes later an attender saw him lying and ran and fetched Dr. Sanjeeva Rao from one of the rooms, who found life still, and called Dr. Jayaram, who confirmed, and then the Club was in a furore, with the Press phoning the Police, and Messrs. B. K. Krishniengar and A. Venkatesiah flying to Mr. M. A. Doraiswamy Iyengar and Sri M. G. Singriengar, and astonished members recounting his latest doings and last heard words and saying, "What a fine man!", "A perfect gentleman!", "How quiet and unobtrusive he was!" "How old was he?" "Forty? he couldn't be! Look at his body! how fine it is! the finest of all!"

That was Mr. M. G. Srinivasan, Senior Staff member of the National Engineering Institute, Mysore, and adopted son of Mr. M. G. Singriengar.

It was not accident, it was not long-drawn illness, it was just life vanishing, as by a mesmerist's trick!

His was a good life, quiet-spoken, non-interfering, simple, doing harm to nobody, and useful and popular with the hundreds of students who were under his care.

He might have lived longer. He was needed by his father. He was needed by his children. He was needed by his students. We learn that he was the most brilliant teacher of the Mysore Engineering College, and that his equal cannot be found. They now find a void which even God cannot fill. No solace that any one can offer would avail. The young ones have to mature prematurely, and be under God's care. And the suffering old father, now doubly suffering, can only bow his head in obedience to God, and say, "Thy will be done!"

Ingersoll, mourning the death of a dear brother, exclaims,

"Life is a narrow vale between the cold and barren peaks of two eternities! We strive in vain to look beyond the heights! We cry aloud, and the only answer is the echo of our wailing cry, From the voiceless lips of the unreplying dead, there comes no word! But, in the night of death, hope sees a star, and listening love can hear the rustle of a wing!"

THEIR WAY

Engineers working on the Snowy Mountains Hydro-Electric Project in Australia are to construct a huge wall of ice to hold water in a valley forming part of the scheme.

One side of the valley is paved with rock, but on the other side is moraine, through which the water seeps away. To seal this side with concrete would cost millions of pounds.

As a cheaper method, therefore, the engineers will bore a network of holes in the steep slopes of the valley, into which will be pumped tons of refrigerated brine. This will form a solid wall of ice beneath the surface, which will remain frozen for ten months of the year.

During the two summer months, more brine will be pumped down to keep the wall intact.

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The Manager,
"Rationalist", Mysore.

THE SUN

We've all treated it to an extra syllable or two at times when it's sulked and forgotten our holiday, the cricket season, or the tea party on the lawn.

Nevertheless, the rays of the sun are the very life of the earth. Without them our world would be a dead world, frozen cold and stiff; a world ten times colder than the North Pole is to-day!

Dwarfing the earth, as a globe of 9ft. in diameter exceeds a ball 1in. in diameter, this blazing colossus has a temperature at its centre that would make the mercury in our Thermometer soar up the gauge and whizz out jet-propelled at the top.

Temperature at the center of the sun approaches 40,000,000 deg. F., some 180,000 times hotter than boiling water! It is 20,000 times hotter than molten metal in a steel furnace!

Let us go to our ordinary house-hold thermometer for another interesting comparison. If the height of the mercury in the average thermometer represented boiling point, then the temperature at the sun's core would be represented by a column of mercury twenty. five miles high!

The outside of the sun, the main radiating surface, is comparatively chilly on our gauge, with a temperature of almost 11,000 deg. F. But even then it is about 1,000 deg. hotter than anything scientists can produce!

Suppose it were possible to mine at once every nugget of coal available in the world's coalfields and stack it all together in one gigantic heap; then set it alight so that this oversized delivery flared up in one great blaze. The heat so produced would not equal the heat radiated by the sun in the tenth part of every second!

3 SECRETARIES

He employs three secretaries: a tall one for long hand, a smaller one for shorthand, and a midget."

"What's she for?"

"Footnotes!"

GUESS ITS MEANING

On the way home I heard two girls having a row at a bus stop, "And another thing," said one, "you're getting uglier every day!"

"Well," replied the other "that's something I can do that you can't, any way!"

GUESS AGAIN

A School teacher had a great deal of trouble making a boy understand his lesson. Finally he succeeded and, drawing a long breath, remarked "If it wasn't for me you would be the biggest donkey in the town."

YOUR CHOICE

When a centenarian was asked why he was so cheerful, he replied; "Every morning when I get out of bed I have two choices: to be happy or to be unhappy. I always choose to be happy."

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE; FELLOW, MYSORE UNIVERSITY 1939-40
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom: looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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CITIZENS' RIGHTS

(Continued from previous issue.)

Pointing out that a clear distinction must be drawn between opinion and action, Justice Chagla observed that all progress depended upon men holding heterodox views and adhering to them in the teeth of opposition. Even the correctness of the policy put forward by the State depended upon its being tested by discussion and debate. Power was so all-absorbing that those who wielded it expected complete obedience and conformity. Even a difference of opinion seemed to suggest intransigence and a possibility of revolt. But it was apt to be forgotten that it was better to look hostile opinion in the face rather than drive it underground and thus make it more powerful and more dangerous. Mr. Chagla observed that the State was rarely if ever justified in persecuting opinion even in times of national crisis.

Mr. Chagla referred to the larger question of the right of the citizen to refuse obedience to a law which he thought morally unjustifiable. It was true that Mahatma Gandhi built up a whole political philosophy and won freedom for a whole nation on the doctrine of passive resistance to the laws, which were derogatory to their self-respect. But it must be borne in mind, that Gandhiji was fighting against a foreign Government for national emancipation. A weapon which might be a proper one against an alien ruler was not necessarily a justifiable one against one's own Government democratically elected by the people. Therefore "political fasts and Satyagraha make no meaning in a democratic setting". Philosophically, the right could not be denied to an individual to disobey a law which asked him to do something which went against his conscience. But the individual must always remember that he was pitting his own individual conscience against the social conscience. If he did not allow it to prevail he was a rebel and in effect he was withdrawing his allegiance to the State of which he was a member.

After outlining the salient features of the declaration of Human Rights adopted by the United Nations, Mr. Chagla referred to the provisions in the Indian Constitution and pointed out that in the Constitution they had made a striking departure from the past precedents and English precedents by guaranteeing the fundamental rights of the citizens and providing the judicial machinery for securing those rights. The Constitution established the Rule of Law and set up an independent judiciary to act as the custodian of human rights. Even Parliament could not deprive the citizen of his fundamental rights. The Constitution was supreme and sovereign and all the organs of the State functioned under the Constitution and subject to the Constitution. There was a difference of opinion among political thinkers whether it was wise to limit and control parliamentary sovereignty by what must be called a bill of rights.

It was felt by some whether they in India had committed a grievous error in not following the British model of complete parliamentary sovereignty and in pursuing the "will-of-the wisp" of the supremacy of the Constitution after the American fashion. As against this, they must not forget that they were new to democratic institutions and new to power. Power had a tendency to be all-embracing and to remove from its path all impediments and obstacles. Therefore, it was the course of wisdom to circumscribe power as much as possible. "We still lack the great democratic corrective of an opposition. We have here the rule of one party with very little possibility of that party being replaced by another. There is no more dangerous dictatorship than the dictatorship which wears the garb of democratic institutions. It is therefore a tribute to the wisdom of our Constitution-

makers that they provided a powerful safeguard against the possible tyranny of a legislature dominated by a powerful party which in the first flush of freedom might have swept away all individual freedoms in order to create a monolithic State.

Continuing Mr. Chagla referred to social security in a Welfare State and said that wealth was the main source of all inequalities. In the struggle for existence wealth gave a flying start to the one who possessed it and it imposed an intolerable handicap upon those who did not possess it. The Welfare State had to remove this glaring inequality from our country. Much had been done and was being done to see that the race should be run on equal and fair terms. Taxation and estate duty was gradually but inevitably bringing about a state of affairs where very soon no one in India would be rich as had already happened in England. But the mere abolition of inequality and previlege was the negative aspect of the Welfare State. Its positive aspect was to provide social security to every citizen. Every citizen had a right to certain standard of living. It might not be difficult to obtain the Socialist millennium of equal pay for all workers; but there had been more and more approximation between the lowest paid and the highest paid workers in the land and there was growing compulsion by the State that no worker shall be paid below a certain minimum. Social security always required that the citizen must be supported in his old age and illness. At the present day, many a worker was just thrown on the scrap-heap when he was superannuated. It was now recognised that it was the fundamental and inalienable right of a human being not merely to exist but to live. And it was for the Welfare State to build the bridge which would enable the citizen to cross over from a state of degrading existence to a state of life which was ennobling and purposeful.

Speaking next about social legislation launched by the State, Mr. Chagla observed that the difference between social good and individual morality must always be borne in mind. Social good was a relative term and it was relative to time and place. There were certain social matters where the State must be in advance of public opinion. It could not wait for public opinion before legislating. In other matters public opinion must be in advance of the State and the State must satisfy public opinion by putting social measures upon the statute book. Proper timing was essential in all social legislation and it was also a question of priorities. The paramount duty of the State was to determine what were the immediate needs of the people and satisfy these in preference to others which might be less pressing and which might bring in a lesser return of social good.

Mr. Chagla, proceeding, said that there was one danger that the Welfare State must guard against, namely, a sense of complacency and lack of initiative that might be instilled in the people by their relying upon the State to do everything for them and to get them out of every difficulty. In India particularly this tendency was very strong. It was necessary even in a Welfare State to emphasise the desirability of having voluntary organisations doing welfare work. The present system of Government tended to over-centralisation. Except at the time of the elections the ordinary man had no part in the Government of the country. He was too remote from the administrative machine and he accepted the orders of Government in the same spirit as he would accept the firmans of an absolute ruler. The main task of democracy was therefore to associate as far as possible and as much as possible the people with the Government. What they needed therefore was decentralisation in welfare work.

(Continued on page 6.)

The Rationalist

THE RISE OF SPECS

When Philip II of Spain wanted to read he had to wear a hat. Between the hat and his head was wedged a piece of wood with his glasses attached!

Today we have spectacles in a wide variety of shapes and colours, but for 400 years after lenses were invented the problem of how to keep them securely before the eyes and yet permit of easy removal, wanted a solution.

Scholars found their studies frequently interrupted by their glasses falling off. Indeed, Savonarola records that these constant mishaps drove him to wear a cap in order to keep his glasses on.

Spectacles are said to have been invented by a Florentine monk in the 13th century, but their invention is also claimed for Roger Bacon and others.

The first aid to vision consisted of a single glass in a metal rim with a short handle, used much as today one occasionally sees a poor man reading with a bull's-eye lens.

Two of these riveted together by the handles enabled both eyes to be used together.

When the riveting was sufficiently tight to form a stiff joint they made a kind of pincenez which could be pressed into the fleshy part of the nose.

Breathing must have been difficult, but, in spite of that, this primitive device was in use until the 17th century.

The subjects of several portraits by artists of the Dutch School are wearing this kind of glasses; their mouths, open for breathing, give them a somewhat "adenoid" look.

Many devices for attaching glasses were tried, several requiring the wearing of headgear.

Lenses were sewn or attached with small hooks to the bonnet, or fixed to a strip of metal, wood or leather worn under the hat.

Sometimes they were hinged to the hat brim so that they could be pushed up out of the way when not wanted.

Another pattern had strings to tie behind the head; a bar from the back of the frame resting against the forehead prevented the strings pulling the glasses too close to the eyes.

Sometimes the strings, instead of being tied, passed over the ears and had small weights attached.

Towards the end of the 15th century these ear-strings were widely adopted, and when introduced into China by Jesuit missionaries they found such general acceptance that the method is often regarded as a Chinese invention.

It was not until early in the 18th century that a London optician introduced temple spectacles with short sides ending in a plate or ring which gripped the temples.

These first spectacles with sides were recommended as "not interfering with breathing."

The first glasses were mainly used by the clergy and religious orders, the sole makers and users of books, so spectacles came to be associated with wisdom and sanctity, learning and dignity.

Artists accordingly represented dignitaries and saints, and even Apostles and Prophets, with spectacles.

Probably the most anachronistic is a bronze one of the Prophet Jeremiah with nose glasses.

Illuminated manuscripts showing glasses are numerous.

In the Sforza book of Hours in the British Museum an illumination of the death of the

Blessed Virgin shows two Apostles reading from books and wearing glasses.

A very awkward and uncomfortable position is depicted in a fresco in a Bavarian church. With elbow raised and hand in front of forehead, Saint Peter holds his glasses between finger and thumb so that they hang before the eyes.

Spectacles in stained glass are infrequent, but a window in the parish church of Plumtree, Notts, has three saints with glasses. One of them, Saint Athanasius, is looking over the top of his lenses!

THE ROTARY CLUB, MYSORE

The establishment of a Children's Library in Mysore City with a suitable building of its own has been proposed by the Rotary Club of Mysore to celebrate Rotary's Golden Anniversary. The building with equipment, books and play-ground materials is estimated to cost about Rs. 50,000/-. It is proposed to secure a suitable site free of cost for the purpose and the Committee has planned to collect donations from philanthropic persons, organise benefit performances and to run a lottery in aid of the Children's Library Fund.

His Highness the Maharaja of Mysore has graciously consented to be the Patron-in-Chief. Sri K. Hanumanthaiya, the Chief Minister and Sri A. G. Ramachandra Rao, the Minister for Law and Education have very kindly consented to be the Patrons.

The Government of Mysore have granted a licence for conducting the lottery in aid of the Children's Library Fund (vide Licence No. 133 dated 30th August 1954). The value of each full ticket is Rs. 5/- only, comprising of four parts of Rs. 1-4-0 each. The prizes in the lottery will be as under:

I Prize	Rs. 5,000
II Prize	2,500

and 25 other prizes of Rs. 100/- each.

The closing date of the lottery is 25th November 1954 and the drawing date is 9th December 1954. The Winning tickets will be drawn in the presence of the Deputy Commissioner, Mysore District. Sellers of Tickets worth Rs. 100/- or more are entitled to free tickets on the basis of one free ticket of Rs. 1-4-0 for every Rs. 25/- worth of tickets sold.

A Children's Library will be a notable addition to the educational facilities for children in Mysore. The Committee requests the co-operation and support of the Press and the public of this progressive City and State in this venture.

A. C. Deve Gowda.
Chairman.

TWO VIEWS

Two little boys were talking over the wonders of nature. Said one, "Aren't ants funny things? They just work and work all the time and never play."

"Oh," said the other, "I don't know. Every time you go to a picnic, they are there."

PANCHATANTRA

At the invitation of the authorities of All-India Radio, Mysore, Mr. G. R. Josyer, will broad-cast a talk on the legendary and historical antecedents of Panchatantra, and its importance as the repository of state-craft and polity, from 9-15 to 9-30 p.m. on the 20th inst.

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The Manager,
"Rationalist", Mysore.

(*Continued from page 3.*)

Speaking about education, Mr. Chagla said that while it was the duty of the State to provide facilities for education, and for that purpose to set up educational institutions of its own, it should not frown upon parallel educational institutions set up by private agencies. The more experimentation there was in education the richer and more varied would be the culture of the people.

In conclusion, Mr. Chagla referred to the part judges were called upon to play in the building up of a Welfare State, in giving effect to social legislation and in the removal of inequalities. He said that all social legislation, to a very large extent, must operate as restraints upon the various freedoms guaranteed to the citizens under the Constitution. And social legislation could be upheld by the courts provided the judge considered the restraint as reasonable. What yard-stick was the judge going to employ in order to decide the reasonableness of the restraint upon individual freedom? It was here that the judge's training, background and political and social leanings assumed the greatest importance. "It is absurd to suggest that the judge must sit on the Bench ignoring the social and economic needs of the people and of the desire on the part of the legislature to satisfy these needs. That is a standard of judicial detachment which is both unattainable and in my opinion entirely undesirable. In my opinion the duty of the judge is to help the Legislature to satisfy the felt necessities of the times. He should not set himself up as a brake against social progress—he should not justify the criticism one often hears that the judiciary in India is a third chamber which exercises the power of the veto over legislation passed by the elected representatives of the people. While resisting unjustifiable encroachments of the executive upon freedom of the individual, the judge should not forget that he is also a citizen of the country as interested as any one else in the great social and economic adventure upon which we are launched—and that it is not enough that he should do legal justice which he must; but he must also try and do social and economic justice if he can without hurt to his judicial conscience".

NEW WORLD

One immigrant was extolling the virtues of the New World to another.

"America is a wonderful place to live," he said.

"Why, they don't even hang you here for murder."

"No?" queried the other. "What do they do?"

"They just kill you with elocution," was the reply.

THE GIRAFFE

The class had been studying natural history and the manner in which Nature adapted animals to the conditions under which they had to live.

"Now who can tell me," questioned teacher, "why the giraffe has such a long neck?"

"I can, teacher," volunteered a small-boy. "It's because his head is so far from his body."

BEING OBEYED

Father was trying to read his paper, but junior kept romping about the room creating quite a disturbance. At last the old man commanded sharply, "Set down?"

"Aw, I won't do it" replied the lad impudently.

"Very well, then stand up," ordered father. "I will be obeyed."

The I. A. S. R.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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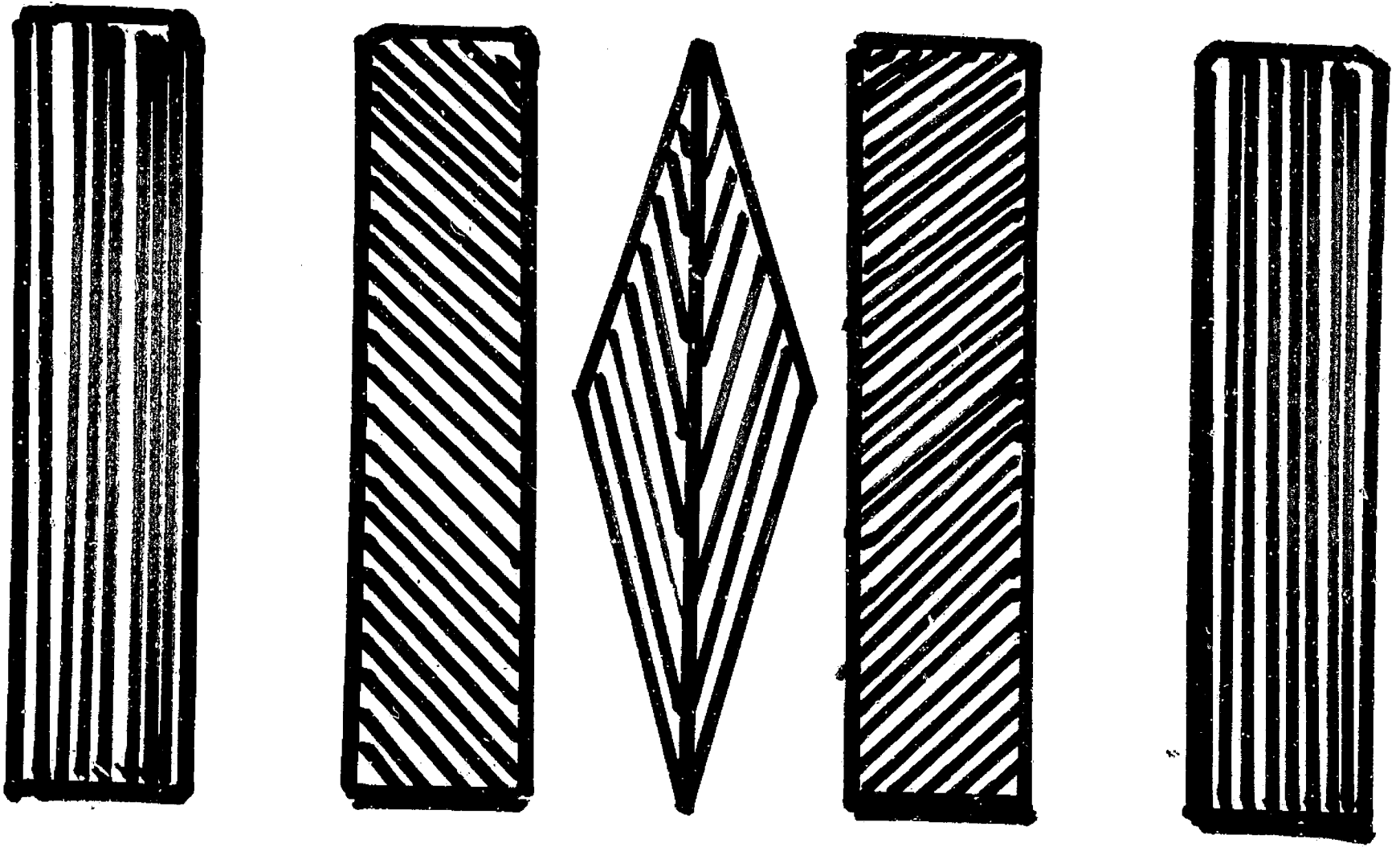

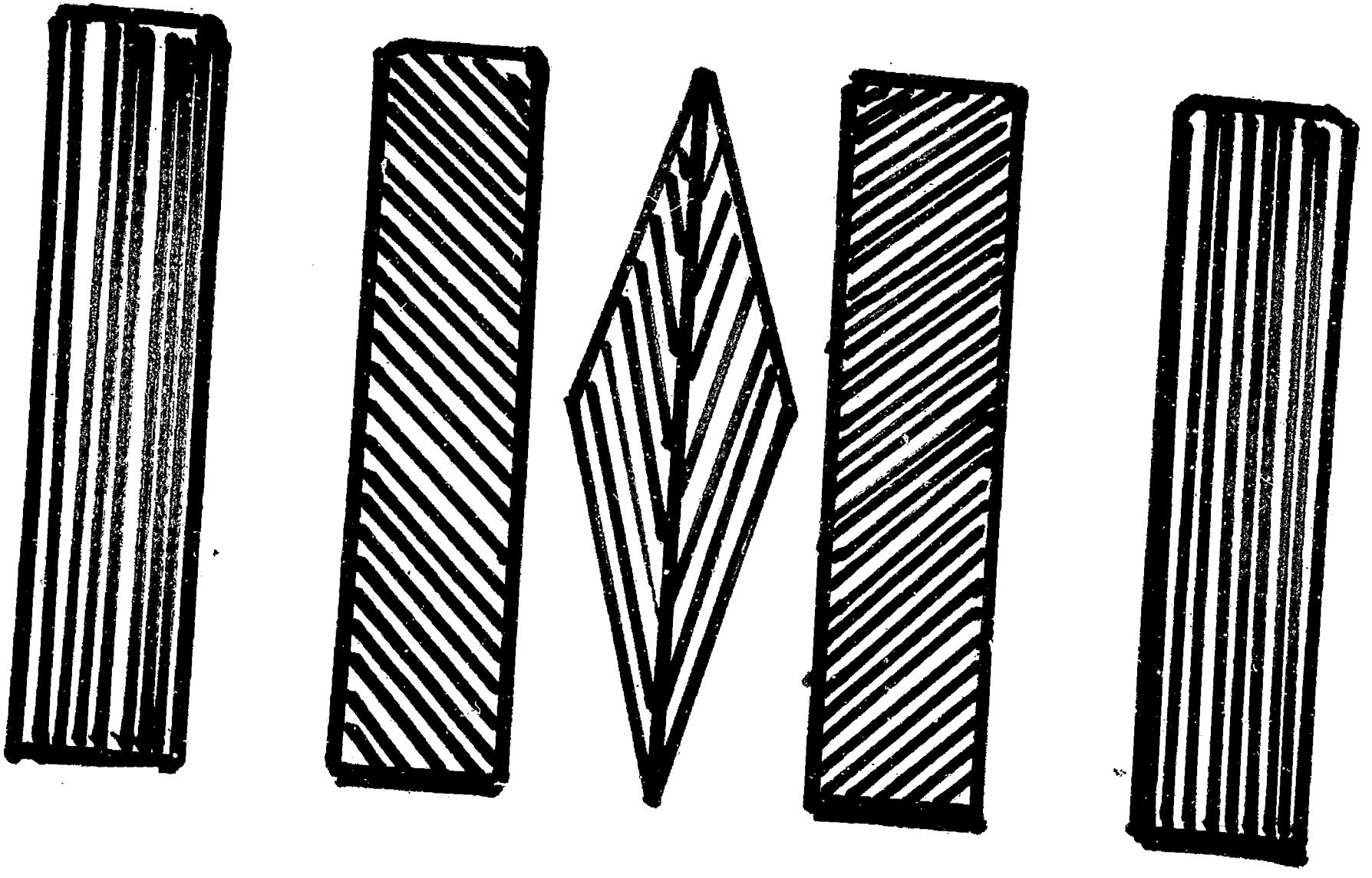

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MYSORE

NATURAL GAS IN INDIA

By M. A. Tirunarayanan, B.E., M.E., A.M.I.E., and M. A. Sampathkumaran, B.SC., A.H.B.T.I., A.I.C.C.

One might be wondering as to where so much of natural gas is available in India, even to the extent of making a mention of it. But, it is available anywhere and every where, and a mere collection of it for our daily use is necessary. If this natural source of gas is properly tapped, there will be much economy in the daily fuel consumption and also a saving of coal, wood and other fuels for industrial purposes.

Natural gas, as commonly known, is connected with petroleum wells and coal mines, and is found in regions which have coal and oil. Many gas wells do not produce oil, but an oil well invariably produces gas and oil. This gas is mainly Methane in the early stages and gradually becomes richer in higher hydrocarbons at the later stages. Similarly, Methane (CH 4) or Marsh Gas is produced, as its name indicates, in marshes and other places, where the decomposition or decay of human and animal refuse and vegetable matter is taking place under water. If human excreta or cow-dung or any vegetable matter is allowed to decompose in a pond or a swamp, bubbles of gas, consisting mainly of Methane, Carbon-di-oxide and other gases, frequently rise up from the bottom. In villages, just before the rainy season, the farmer collects all the waste material from the cow-sheds and other sources in a pit. He puts some earth and cow-dung over it and allows it to decay. But, he does not know that a gas, which can be used as a fuel, comes out of it during the decomposition period. This process of gas generation happens even when manurial mixtures, containing oil-cakes and other organic materials, are spread on cultivable lands and irrigated. In some parts, where green leafy vegetation is specially allowed to decay in the fields, in order to give a good manure to the next main crop, there is more yield of natural gas from these fields.

Another source of natural gas is from charcoal manufacturing kilns. General procedure followed in villages, in the manufacture of charcoal, is to burn big logs of hard wood in pits till they are red hot, and filling the pits with wet earth to quench the fire. In the foreign countries and in some of the industrial centres of our country, charcoal is obtained by the distillation of hard wood with the recovery of volatile by-products, pyroligneous acid and wood tar. Even though the by-products of this industry like the Methanol, Acetone, Acetic Acid, and some of the other products are manufactured synthetically, the domestic and industrial demands for charcoal have made the distillation of hard wood an important industry. In the distillation process, the natural gas obtained in the preliminary heating of hard wood in a retort is collected in gas holders and used in heating further batches by burning it under the retort. In continuous operations, very little of external heat is necessary, as the heat comes entirely from the exothermic reaction inside the retort.

The average yield of some of the main products of distillation per ton of dry wood is as detailed below:

Charcoal	....	600 lbs.
Gas	....	5000 cu. ft.
Methanol	....	3 gals.
Methyl Acetone	....	1·5 gals.
Soluble Tar	....	37·5 ,,
Pitch	...	66 lbs.
Creasote Oil	....	3 gals.
Ethyl Acetate	....	14·5 gals.

One can easily observe as to how much of natural gas, as a by-product of this industry, is being wasted and not utilised for the benefit of mankind.

(To be continued.)

THE WARRIOR STATESMAN'S CALL

Following is the text of President Eisenhower's Proclamation calling for a National Day of Prayer to be celebrated on September 22:

"Whereas the Congress, by a joint resolution approved on April 16, 1952, provided that the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day for Prayer, on which the people of the United States may turn to God in prayer and meditation; and

"Whereas Americans of every generation have sought and found in Almighty God help and guidance in their personal and national problems; and

"Whereas it is fitting that all Americans should unite in prayer on one day of each year in reaffirmation of our reliance upon divine support and our faith in the power of prayer;

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby proclaim Wednesday, September 22, 1954, as a National Day of Prayer, when all of us may give thanks for blessings received, and beseech God to strengthen us in our efforts toward a peaceful world."

MEASUREMENTS

It is interesting to note that the neck of the average person measures the same as round the calf of the leg, while twice round the calf gives the waist measurement.

Three times round a finger is the same as once round the wrist; three times round the wrist equals once round the head, and three times round the head gives the length of the body.

Have fun trying it out on your family and friends!

IN RAJYA SABHA

The Deputy Finance Minister, Mr. A. C. Guha told the Rajya Sabha recently that the Shroff Committee's recommendations for the institution of a system of deposit insurance in respect of deposits in commercial banks could be considered only after the licensing of banks by the Reserve Bank had been completed.

Mr. Guha said that the Reserve Bank had not yet completed the licensing of banks under the Banking Companies Act, 1949.

Asked why the licensing had not been completed in these five years, Mr. Guha said that the Reserve Bank was inspecting the various banks and had called for quarterly reports from 289 banks and monthly reports from 20 banks. Unless they were fully satisfied about the working of the banks, the Reserve Bank could not issue licences to them.

"I can only say that our banking system has not been running in proper order," the Deputy Minister said in reply to another question.

Mr. Guha said that even all the scheduled banks had not been issued licences. Before licences could be issued the banks had also to observe certain requirements.

The Rationalist

THE "RATIONALIST"

15TH YEAR.

With this we commence the fifteenth year of the "Rationalist". When we noticed that the fourteenth year was over, the thought crossed our mind whether we may not end the "Rationalist" at that.

Then it struck us that to do so might amount to a cognisable offence, and that even a parent had no right to end the life of his off-spring.

The off-spring may be long-lived, or may be short-lived. But while it lived the parent should provide for it, with pleasure if possible, or as a matter of duty. Its life-span rests with God.

Editorship,—we do not mean bogus editorship of the Goenka or Devadas or Kasturi type,—but bona-fide editorship, is not a bed of roses. It is a rather grave and onerous duty, often tiresome, often wearisome. It looks nice only before it is taken up!

Like a child, the "Rationalist" has lived for fourteen years by its own volition. We have not had to pump life into it every day, or give frequent blood-transfusions.

It has hurt nobody, given pleasure to a few people now and then, and served the cause of righteousness, however meagrely, however ineffectively.

No human institution is everlasting. Even the Himalayas might melt away! The North Pole may become a Sahara, be it million million years hence! The sun may become like the moon, or disappear like a flying saucer! Exactly how long a Civilisation, an Empire, or a tiny human creation lasts, is known only to God!

And we think God would think it ridiculous if we decided that the "Rationalist" should cease with the last issue.

Therefore we can only wish it God-speed! Some bruised mind, some quiet soul, some receptive heart, may get some breath of comfort, some ray of light, some touch of inspiration from it.

Mr. L. S. Raju writes, "To a religious and God-minded person like yourself, I have great pleasure in mentioning that what sustained me throughout my incarceration was the unbounded faith I had in Almighty, and belief in the ultimate triumph of truth and justice. It was marvellous to hear the jail walls echoing my Vedic recitations. Every week I unfailingly read your journal, "Rationalist", and need I add what solace and comfort it gave me!"

Mr. Raymond E. Barth, Director, United States Information Service, Madras, writes, "I was pleased to see the use made of 'Democracy' quotations in the Rationalist. I am a regular reader of your interesting weekly. As I will be leaving India next month I request that my copy be addressed from September 1, to my successor as Information Officer, Mr. Vincent Joyce. With best wishes etc."

The learned Editor of the "Devasthana Patrika" Srirangam, writes, "I am extremely benefited by your esteemed weekly, 'Rationalist.'"

A boy-hood class-mate who has retired from top-rank in Government service writes, "May I offer you my hearty congratulations on the really valuable service you are doing for the cause of Sanskrit and our culture by your manifold activities, with your flair for publicity and organisation, combined with deep scholarship?"

Our desire for the "Rationalist" is not to build up bloated circulation figures by naked pictures and cross-word gambling, or playing hosts to Prime Ministers or being guests of Chief Ministers. We seek only that it continue the work that Krishna did 10000 years ago, Buddha did 2½ thousand years ago, and Christ did 2000 years ago. So we can only tell it, "Go forth, child, and God be with you!"

Editor.

PANCHATANTRA
By G. R. Josyer.

[By courtesy of All-India Radio, Mysore.]

Long ago there was a town called Mahilaropya in South India. Its king, wise, learned, generous, by name Amarashakti, had three sons, who were unlearned, vicious, and incorrigible. Getting anxious for their welfare, he called a meeting of learned elders, and told his ministers: "I am anxious about my sons. Here are over 500 scholars maintained by the State. Ask their advice as to what should be done." Then they said "Sire, Grammar requires 12 years of study. After that Manu and other Dharmashastras or Codes of law. Then Chanakya and other Arthashastras or the science of State-craft. Then Vaatsyaayana and other Kamashastra or the Art of Pleasure. These would bring knowledge of Dharma, Artha, and Kama, and resultant wisdom.

Then one present suggested, "Life is rather short to study all these one after another. We want some one who can get their cream, and impart them to the princes. Such a one is Vishnusharma, most popular teacher of the young. It would be best to entrust the princes to him."

The king then sent for Vishnusharma, and requested him to make his sons wise, promising him hundredfold reward. Vishnusharma replied, "Sir king, I do not sell learning. I am 80, and want naught with money. But I will make your sons wise in six months." The court was astonished, and expressed disbelief: whereupon Vishnusharma asked them to note that date, and affirmed that if he failed to make the princes wise within six months from that day, he would forfeit his hope of heaven!

The Princes were thereupon entrusted to his care.

The instruction which he then imparted to the princes, Vishnusharma codified in "Panchatantra," whose fame has since gone round the globe. He laid before them wise sayings, moral precepts, and rules of good conduct, illustrated by stories in which the participants are birds, beasts, and animals, wild or domesticated.

He was evidently a psychologist, and knew that while the minds of the princes were averse to theoretical learning and abstract canons, they would be surprised, interested, and attracted by the thought of lower animals playing human roles, practising high polity, and discussing rules of righteous conduct. That would awaken their understanding, and develop their wisdom.

The object of all education is to fit one to lead a good life successfully. In order to fit the princes for that Vishnusharma divided his instruction into five parts, styled, Mitrabheda, Mitralabha, Kakolukeeya, Labdhanasha, and Apareekshita-karaka. "i.e., Losing Friends," "Getting Friends." "Crows and Owls," "Loss of Gains," and "Acting without Forethought."

Like some old men who cannot say how old they are, we cannot fix the date of Panchatantra. It may be 2500 years old. Nor can we say that we have a copy of Panchatantra exactly as Vishnusharma wrote it. Being the most popular text book during over 2000 years, it has come down in manuscript streams

all over India, but each mauscript differs from the other in some degree. Clever transcribers have altered words or sentences here and there, and added instructive verses and fresh stories to the original.

In 1859 Dr. Benfey of Leipzig collected numerous manuscripts, and brought out a German version. This roused the interest of Dr. Hertel of Saxony, who collected 90 manuscripts, and after meticulous collation, brought out a splendid edition of Purnabhadra's version of Panchatantra, through the help of Dr. Lanmann of Harvard, in 1908. This edition did not satisfy Dr. Edgerton of Pennsylvania, and he set himself to the task of tracing back to the original Panchatantra.

Dividing the Panchatantra manuscript streams into the Tantrakhyayika of Kashmir, Nepalese Panchatantra, South Indian Panchatantra, Purnabhadra's text, Kshemendra's Brihatkathamanjari, Somadeva's Kathasaritsagara, and the translations from the Pehlavi, he concluded that the Kashmerian and South Indian texts were nearest to the original, and by taking readings common to them, he reconstructed the Panchatantra, and brought out an edition under the auspices of the American Oriental Society in 1924, and placed it before the world.

Hertel dates the Kashmir edition about 2 centuries B.C. The Persian historian, Ferishta, writes that about 550 A.D. the Panchatantra was sent by the King of India to Emperor Nowsherwan of Persia, along with a chessboard, and that it was got translated into Pehlavi by his Vizier.

Sultan Haroon ul-Rashid of Turkey got the Persian translated into Arabic by Ibn-ul-Mukba. From the Arabic it was translated into old Persian in the reign of Sultan Byram Guznavi, and subsequently, in the reign of Sultan Hussain Mirza, into simple and elegant Persian by Mulla Hussein, by the name "Anwar Suheli."

It is to be noted that just as Vishnusharma's own original Panchatantra is not available, both the Sanskrit manuscript sent to King Nowsherwan by the Indian Ruler, and its Pehlavi translation, are not also available anywhere in the world. Dr. Macdonell therefore speaks of the Arabic version as the source of other versions which exercised very great influence in shaping the literature of the Middle Ages in Europe. They were the Syriac in 1000 A.D., the Greek in 1180, the Persian in 1130, recast later in 1494, the Hebrew in 1250, and the old Spanish in 1251. The fourth stratum of tranlation was John of Capua's rendering of the Hebrew version into Latin in 1270, entitled "Directorum Humanae Vitae", which was printed in 1480.

(To be continued.)

BOOKS RECEIVED

"Bhagavata No. II,"
Annual of "Kalyana Kalpataru",
Gorakhpur, U.P.

"Elements and Atoms In Greek and Indian Thought",
By Dr. N. S. Subrahmanya Sastry, Mysore.

"Sri Virakti Guruvara Saptatih,
Yatipativybhava Deepikaacha",
By Sri S. Anantachari, New Delhi.

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1933-38.
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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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NATURAL GAS IN INDIA

By M. A. Tirunarayanan, B.E., M.E., A.M.I.E., and M. A. Sampathkumaran, B.SC., A.H.B.T.I., A.I.C.C.

(Continued from last issue.)

Natural Gas from Cow-Dung : 25 to 30 lbs. of dung per day can be obtained from a healthy cow or buffalo, from which 15 to 20 cft. of gas is liberated. This generation of gas is due to the anerobic digestive action under water by a colony of millions of Micro-Organisms. Complete digestion of cow-dung is effected in a period of about two months at a temperature of 75 to 80°F. But, nearly 90 per cent of the gas is liberated in about a month. The digesters are generally designed for 28 days' capacity, as it will be uneconomical to make provision for collecting the remaining 10 per cent of the gas.

Properties of the gas : This gas has a calorific value of 600 to 700 Btu. per cft. according to the percentage content of Methane in it. It has 1½ times more calorific value compared to coal gas having 400 to 500 Btu. The composition of the gas varies in different plants, from time to time and season to season, according to the variation in temperature. The analytical figures available for sludge gas (from Sewage) are enumerated below :

Methane	....	61 to 73 percent.
Carbon-di-oxide	....	20 to 32 ,,
Oxygen	....	1 to 2 ,,
Hydrogen	....	1 to 3 ,,

Hydrogen Sulphide in traces.

Generation, collection and distribution :— Fresh cow-dung is mixed with one to 1½ times of water, made into a slurry, which is fed into the digester through an inlet chamber. The gas generated during its digestion is collected in a gas holder made of iron, which is suspended in a water jacket surrounding the upper portion of the digester. The holder is designed to give 5 to 10 inches of pressure in the water gauge. The gas is drawn through a G.I. pipe, outlet being kept sufficiently above the liquid level, to prevent its being clogged by foam. The gas generally contains water vapour to the extent of about one per cent, which is liable to condense and choke the pipe, which can be prevented by providing water outlets at the depression points along the gas main. The digested material which settles at the bottom is drawn from below by Hydrostatic pressure and lead into drying beds. Cow-dung cakes, powdered and mixed with 3 to 4 times of water can be used in place of fresh cow-dung slurry.

Drying beds :—The final disposal of the digested material is by air drying on sand beds. This bed consists of 6 to 12 inches of coarse sand, underlaid by layers of graded gravel ranging in size from ⅛ in. to ¼ in. at the top to ¾ to 1½ in. at the bottom with a total thickness of gravel of about a foot. The beds are operated by running doses of digested material upon them to a depth of 9 to 10 in.

Dewatering is accomplished by percolation and drying in air for about 15 days, except during rainy season. Spading of the dried material is possible when the moisture content is about one-third of the original, when the original thickness of about 10 inches would have been reduced to about 4 inches.

Manurial value —After digestion the original offensive odour is lost and even flies are not attracted to it. The dried cake generally has the following composition :

Nitrogen	....	2 to 2·2 per cent.
Phosphates	....	1 ,,
Humus	....	40 ,,

Potassium salts in traces.

Moisture .... 10 per cent or less.

The dried material or the digested slurry as such is a good manure for raising crops of different nature and above all, as distinct from the synthetic fertilisers, is a valuable soil conditioner in virtue of its having about 40 per cent humus. The manurial value of

ow-dung is better preserved in a digester han in the ordinary manure pit of the villager.

At many plants, where sewage sludge is ised, farmers themselves remove the sludge rom the drying beds and haul it away. In Sombay it is auctioned every year and brings evenue to the disposal works. Some times it s sold in bags after drying and pulverising, s the 'Okhlanite' in Delhi. The returns are ometimes sufficient to pay the cost of processing and occasionally show even a margin f profit.

Utilisation of gas:—The gas can be used vith advantage for heating, lighting and enerating power, as it has a bigh calorific alue. It can be easily lighted and operated nd is free from smoke, ash, soot etc. and uick heating. It may be assumed that a allon of water requires 2 cft. of gas to raise ; from atmospheric temperature to the botng point. Each individual requires about 10 o 12 cft. of gas per day for cooking his food.

For purposes of illumination an average of ne cft. per hour is required for every 25 C.P. f lighting. With regard to power, about 8 cft. of gas can run an engine of 1 H.P. for n hour, while for generation of electricity y an engine and a dynamo, 25 cft. of gas vill be required for every K.W.H. unit.

Gas operated refrigerators are simple, efficient in design and comparatively moderate n price. They consume 2 to 3 cft. of gas per our. This gives the anomaly of 'The flame nat freezes'.

Industrial use of this gas are very many. imilar to Oxy-Acetylene flame Oxy-Methene an be used for melting and welding purposes.

Substitute for petrol:—The gas is rendered ree from its carbon-di-oxide content for this urpose and compressed to a high pressure of bout 3,000 lbs. per square inch, stored in a teel cylinder and connected to the engine of ne vehicle. In Bombay, the Municipal Transport Lorries operate on compressed ludge gas within a range of 40 miles from the compressor unit and this fuel is considered to be more economical than petrol. These steel cylinders weigh about 125 lbs. each and carry 350 cft. of gas, measured at atmospheric temperature and pressure. About 250 cft. of gas of calorific value 675 Btu. may be considered equivalent to a gallon of petrol. The advantage gained by the use of gas is that no liquid fuel reaches the cylinder valves or piston rings and the crank case oil does not get contaminated, thus the wear and tear on these parts is considerably reduced, while the possibility of carbonisation is brought down to a minimum. A greater efficiency is secured where frequent starting and stopping of the engine is involved. It may also be mentioned that the engine does not need any petrol while starting or climbing up a gradient.

Methane can be converted into Methyl Chloride and then to Methyl Alcohol or Methenol from which many esters like Methyl Salicylate can be made. These esters are the main constituents of essential oils, scents and perfumes, as for example, oil of Winter Green contains Methyl Salicylate.

Cost:—The capital investment on the plant for the generation of gas alone works out to Rs. 10/- to 15/- per cft. for plants of capacity of about 203 ft. As the capacity increases the rate decreases. For a family of 3 to 4 persons, a gas plant with a capacity of 30 cft. per day is quite sufficient and the capital investment is Rs. 300/- only.

Further investigations are being conducted regarding the generation of gas from different vegetable waste materials like the neem leaves, leaves of other trees collected in winter, oil cakes used as manure and other organic waste materials. at the authors' private laboratory and pilot plant.

* * *

We are informed by Sri G. A. Acharya of "Bengal Lamps" that the Ramakrishnashrma at Bolpur is illuminated by cow-dung gas.

Ed.

The Rationalist

"PANCHATANTRA"

By G. R. Josyer.

[By courtesy of All-India Radio, Mysore.]

(Continued from previous issue.)

From John of Capua's work the Duke of Wurtemburg got the first German version made, first printed in 1481, reprinted 4 times within 2 years, and 13 times in 7 years!

From that the Italian version was brought out in Venice in 1552, and the first English translation by Sir Thomas North in 1570. During recent times we have the admirable productions of Drs. Benfey and Hertel in Germany, and Dr. Edgerton in U.S.A.

Thus the history of Panchatantra in the world of letters is one of the most remarkable. In the words of Dr. Edgerton, "No other work of Hindu literature has played so important a part in the literature of the world as Panchatantra. Indeed, the statement has been made that no book except the Bible, has enjoyed such an extensive circulation in the world as a whole!"

Vishnusharma begins Panchatantra with the story of a lion, king of the forest, two jackals, its ministers, and a bull, its great friend, and recounts it so as to bring in and enunciate many principles of state-craft.

"No coronation or consecration," he says, "is performed by the beasts for the lion; his power is acquired by his prowess; and the kingship of beasts comes naturally to him."

"A king favours only the man that is near him, though he be ignorant and base. Kings, women, and creepers, embrace whatever is beside them."

"The king should be discriminating. Servants and ornaments should only be used in their proper places. A man does not fasten a crest-gem on his foot, simply because he has the power to do so."

"A servant may be faithful but incompetent. Another may be competent but injurious. Both should be avoided."

"When a king is so deluded as to become attached to evil, his servants must use every effort to save him from it by the means described in political science. There are five basic evils for kings: deficiency, tumult, vice, affliction, and bad policy. Deficiency is when there is lack of even a single one of the following;—minister, strong-hold, treasury, ally, army. Tumult is when the internal or external elements are in agitation. Vice is of two kinds, due to pleasure, such as women, dice, hunting, and drinking, and due to wrath, such as harshness in speech, harshness in punishment, and relentless grasping of subjects' property. Affliction is eight-fold, from accident, fire, water, disease, cholera, pestilence, famine, and floods. Bad policy is erroneous application of the six forms of policy, that is, peace, war, march, waiting policy, alliance with a powerful helper, and duplicity."

"Like a house which encloses a serpent, or wood infested by beasts of prey, like a pool of lilies which nurses a crocodile, the minds of kings are ever defiled by mean, lying, and ignoble men. It is hard to penetrate them."

"No one approaches a king even if his qualities be noble, if he have an evil counsellor."

"True ministers are those whose political skill enables them to win things by peaceful negotiation, than by force and violence. Those who seek small advantages by ill-advised use of force, by their imprudent conduct set the king's fortune in hazard."

"There are four political methods, conciliation, bribery, sowing dissension, and violence. Of these violence is the worst. Therefore it should be avoided."

"A king who does not delight his subjects with protection and other benefits, his name has no more use than the teat on the neck of the she-goat. The king who loves virtue, despises vice, and takes delight in good policy, shall long enjoy the royal majesty."

"He who apportions properly his income and outlay, whose agents are secret, and whose counsel is private, and who speaks not unkindly to his ministers, he shall rule the earth to the edge of the ocean."

These are a few from among the principles of state-craft which Vishnusharma illustrates in Panchatantra.

There is much in it also that is ennobling to the individual citizen.

"Only that man eats well in this world, who eats what he has earned by his skill or prowess. A mere dog can get its food by wagging its tail!"

"A small rivulet is easily filled. Easily filled are a mouse's paws. and easily contented is a contemptible man."

"Get wealth when you have it not; guard what you have got; increase what you have guarded; and bestow on worthy persons what you have increased."

"An honest wise man should be cultivated. With a crafty wise man one should be on guard. An honest fool is to be treated with compassion: while a crafty fool should be shunned utterly."

"Without resources or property, the intelligent, bound by friendship, gain their ends, like the crow, tortoise, dear, and mouse."

"Always be thrifty; but not too thrifty. Because he was too thrifty, the jackal was killed by the bow."

"A crooked tree, that grows in salty earth, gnawed by worms, its bark stripped off by a forest fire, even its existence is better than a beggar's."

"The man of forethought, and he of ready-wit, both prosper always. He that procrastinates will perish."

"Noble qualities spread themselves abroad even without being celebrated. Fragrant jasmine, even when covered up, exhales perfume."

That is the light that Panchatantra has held out to the world for over 2000 years. St. Thomas Aquinas, when asked how one could become wise, observed, "By reading one book." He possibly meant the Bible. The world has recognised "Panchatantra" as the second such.

THE "RATIONALIST"

Sri M. O. Alasingrachari, B.SC., B.L., Editor, "Bhaktan", Madras, writes,

"I am very glad to read in the Rationalist of the 27th that it has completed its 14th year, and its 15th year has started. Kindly accept our heartiest congratulations on having successfully run the journal all these years. During the short period in which I have been reading your journal, I am very much impressed with your independent views and your bold criticism of people, where criticism is necessary, without fear or favour. Such independent journals are absolutely necessary, especially in these days when there are practically no journals with fair and independent views like your journal. Let me wish your journal many, many happy returns of its birthday!"

DASARA EXHIBITION

The Dasara Exhibiton, which has been an annual feature of this season in the City is over 50 years old, and may be said to be the best exhibition of any conducted in India. By close co-operation latterly of officialdom and non-officialdom, it has been improving from year to year. Good buildings, good stalls, good grounds, and impressive illumination, and increasing variety of exhibits, make it interesting and attractive to all classes of citizens and visitors.

As usual the Publicity Officer has brought out two hand-books in English and Kannada, in which selected writers write about various topics interestingly.

Music Competitions

In the Junior Music Competition held in the Art Section of the Exhibition the following results are announced:

First Prize:	M. K. Saraswati.
Second Prize:	G. Sridevi.
Third Prize:	G. Yashoda.

ALL-INDIA RADIO

At the invitation of A. I. R. Mysore, Sri G. R. Josyer will broadcast a talk in Sanskrit on Bharavi the poet, at 7 p.m. on Saturday the 9th instant.

SULEKHA

Under the above name several quality products of office and home use are exhibited, easily comparable with foreign makes. Several kinds of ink, and ink-tablets, and gloy and glue, and rubber stamping pads and ink, are produced with technical skill under standard specifications, and deserve the patronage of the public.

FLYING SAUCER

Police here are investigating a claim by a 34-year-old steel worker that a flying saucer carrying two little men landed at the bottom of his garden, says a report from North France.

They said they found burn marks on stones where the "saucer" is said to have landed but little else.

This is the story the steel worker Marlu Dewllde told them:

"I was reading in my kitchen on Friday night when my dog Kiki began to bark outside.

"I saw a black mass of something on the railway line at the bottom of my garden. I levelled my torch and saw two small beings about a metre tall but with very wide shoulders.

"Their heads were encased in enormous helmets and both were wearing overalls.

"I saw their legs proportionate to their bodies, but no arms.

"I tried to head them off but at that moment a brilliant green light shot out from the object on the railway line and dazzled me. I seemed to be paralysed.

"Then the object rose into the air with black smoke hissing out from somewhere.

"It looked like a circular cake cover about five to six metres in diameter.

"In the distance, it gave a sort of phosporescent red glow and then disappeared."

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
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WANTS

Do you know what you really want from life? You are conscious only of a vague feeling of unrest and dissatisfaction, but you do not understand what you really want.

Every normal man and woman, say the psychologists, have "wants", even though he or she may be unconscious of them.

The following list compiled by experts enumerates your wants, primary motives or organic appetites. Here they are.

1. Bodily comfort, 2. A sense of security, 3. Escape, 4. Propitiation of anyone who has power to injure; desire to ingratiate the person. 5. Desire to be (a) noticed; (b) admired, or liked by others of one's kind. 6. Tendency to (a) hurt and injure; to (b) overcome and dominate; to (c) feel superior. 7. To attract, please and mate with one of the opposite sex. 8. To look after and protect some one (e.g. child or mate who is relatively weak), 9. Desire for company, and fellowship with others of one's kind, 10. To be like others: to catch and capture, 12. Desire to find out: to know: to understand. 13. Urge to return to familiar people, places and conditions.

They are thirteen in number, and the experts believe them to be all the basic wants in human nature which must be fulfilled in one way or another. They are not necessarily of the same strength in everybody, but all of you have these needs.

As long as your basic wants remain unsatisfied, you are more or less unhappy. You may be unconscious of the wants, yet you will feel ill at ease, discontented and unsatisfied. You are driven to search for something, anything that will bring you happiness.

You make a search, but because you do not understand the real nature of your basic wants, you cannot crystallise your goal.

Instead you are in a state of conflict. One part of your mind is in conflict with another —you are dividing yourself into two fighting selves, into a civil war. And that makes you unhappy.

To overcome this sense of conflict, check up on your wants intelligently. What wants are not being satisfied in your social or married life? Discern how many and which of these wants can find satisfaction in your associates; how many of them you can satisfy in your parents, children, wife, or husband or sweetheart?

If you are constantly picking up quarrels with your wife or finding faults with your children, it is likely you are not able to satisfy their wants or vice versa.

There is no escape, the experts tell you, for the human basic wants must be fulfilled. And to gain happiness you must ensure that all the primary wants express themselves in a manner that is useful, or at least innocuous to other people and the community as a whole.

Remember, each of these basic wants has its origin in some primitive instinct, but you do not usually satisfy it in the same way as an ape or a primitive man does.

You have acquired, by training or experience, all sorts of 'non-instinctive' ways of seeking satisfaction of your primary wants.

The 'non-instinctive' way must be a puzzling phrase. But the psychologists give an explanation. All non-instinctive behaviour is either a development from, or a substitute for purely instinctive behaviour.

For example when a civilized man is angry with another, instead of making a physical onslaught upon him (instinctively) he may try to injure him by running him down to his associates, or by thwarting his ambition, or by hurting his feelings in some way.

But you need not bother about the words 'instinctive,' or the 'non-instinctive.' You are concerned only with your want—and, more so, with the ways of seeking satisfaction. Be careful how you seek satisfaction once you know your wants.

ODD RIVERS

A strange river in Algeria, known as the River of Ink, from which some British troops filled their fountainpens during the war, is becoming blacker, according to a traveller who recently returned to Britain.

It really is a river of ink! The chemical composition of the water makes the river thick enough for the liquid to be used for writing. The river is formed by the union of two streams, one impregnated with iron and lead oxide, the other with gallic acid. The combination of these substances provides the inky mixture.

Scattered about the world are a number of freak rivers and streams. They call the stream marking the boundary between Chile and Argentina the Acid River. Its water is almost as acid as lemon juice. If you add a little sugar to a glass of liquid drawn from this stream you get a beverage similar to lemonade!

Columbia has a river with water so sour to the taste that it was nicknamed the Rio de Vinagre, or vinegar river. The bitterness of the water is caused by an admixture of sulphuric acid.

Water from another queer river in Nebraska, U.S.A., has a consistently sweet taste. Scientists have tried vainly to discover why. The river came into existence, quite unexpectedly, in 1930, and has since steadily increased in size.

Housewives living near Lough Erral, County Cork, Ireland, are specially lucky. Its water contains so much sub-carbonate of soda that it is practically a lake of soap where clothes can be washed without artificial aid!

ODD TASKS

One of the oddest tasks a man ever set himself was carried out before the war by Mrs. E. G. Hadley when he covered his motor car with foreign stamps.

He carefully stuck into position 37,700 stamps which he had collected from sixty countries.

If we were seeking the strangest task ever undertaken, a German named Leuben would be high on the list.

He was an eccentric interested in the law of chance and decided to deal out a pack of cards until they turned up in an agreed succession.

Every day for 10 hours he shuffled the cards. Only after he had manipulated the pack nearly four and a quarter million times, and taken 20 years over the task, did he succeed!

Many people have built their own houses, but very few blind men can have done so.

Yet an American, Francis Burdett, who lost his sight at the age of 50, has built himself a house without the aid of a single person!

When after two and a half years the seven-roomed structure was finished, thousands of people came to see it.

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The Rationalist

B.SC., B.ED., M.A.,

II

On 26th July last we published a leader with the above title, placing before our readers the pitiful plight of numerous lady graduates willing to work but unable to get employment under the present administrative set up. Since Srimathi Durgabai Deshmukh, Member of the National Planning Commission, and Chairman of the Central Social Welfare Board, and her husband, the Financial Wizard of India—the Dr. Schacht of Prime Minister Nehru,—were at the time going about in these parts, talking big about their so-called achievements, and purporting to make large grants for all sorts of things, we sent her a copy of the paper when she was here, and addressed the following communications formally to her, and the Prime Minister's fortunate daughter, Srimati Indira who is also on the Committee of the Central Social Welfare Board,—note the name please, —— and who is besides, practically, "the First Lady of the Land."

The latter vouchsafed no reply, and the former has sent a reply through her private Secretary.

To

Srimati Indira Gandhi,
C/o Sri Jawaharlal Nehru
Prime Minister,
New Delhi.

Dear Lady,

I write to request your perusal of the enclosure. I am desired to bring the matter to your notice, as the 2nd member of the Central Social Welfare Board, and urge the need for immediate action. The unemployment and indigence of such educated young women is a blot on the State. They should be made good use of while at the same time providing them sustenance.

To start with they could collect social and economic statistics among women in this area, propagate adult education and slum clearance, popularise economic standards of living, and foster home-industries.

I request you to talk the matter over with your esteemed father, and Mrs. Durga Bai, and get a sanction of Rs. 20000 this year.

I am to request you to visit Mysore and inaugurate the Scheme. We shall be glad to accord you royal welcome, and promise you results of which you will be proud.

As member of the Central Social Welfare Board, you are Trustee for these young women's welfare. Hence this S.O.S. Please respond suitably so that we may not lose faith in Delhi.

Permit me to remain

Your Sincerely,
G. R. Josyer.

To

Srimati Durgabai Deshmukh,
Chairman,
Central Social Welfare Board, and
Member, Planning Commission,
New Delhi.

Madam,

I write to request your perusal of th marked portions of the enclosure.

I am to urge that the unemployment an indigence of such a large number of educate and capable young women is a blot on the sta of the nation, and suggest that their "ma power" could be utilised for the welfare of ov 150000 women of the city.

To start with they could collect social a economic statistics among women in the ar and propagate adult education and slu

clearance, popularise economic standards of living, foster home-industries, and do all other utilitarian things.

Your Board might grant only Rs. 20000 this year, and see what good work is turned out. It will be incomparably superior to any other now existing.

I have invoked Mrs. Indira Gandhi, your colleague on the Board, to confer with you in the matter, and inaugurate the scheme. Please encourage her to do so, and I promise you that you will both be proud of the work you foster here.

The object of this letter is to aid your work of both Welfare and Planning, and not to seek profit. It seeks to place the problem before you as a competent authority, with the hope that you will recognise the duty of solving it.

Trusting to be favoured with your constructive reply, I remain

Yours Sincerely,
G. R. Josyer.

The Reply: New Delhi.
8-9-1954.

Dear Sir,

I am to acknowledge receipt of your letter dated the 4th September 1954 to Mrs. Durgabai Deshmukh and to thank you for your thought of utilising the services of the educated unemployed women for collecting statistics in connection with National Welfare scheme.

As you will see from the enclosed literature which outlines the programme of activities of the Central Social Welfare Board. This particular problem does not strictly fall under the purview of the Central Social Welfare Board. Mrs. Deshmukh also regrets that it will not be possible for her to persuade Mrs. Indira Gandhi to inaugurate your scheme. I would however suggest you to approach the Ministry of Education, Government of India, giving in detail the scheme envisaged by you, in respect of a grant.

Yours Faithfully,
E. S. Azariah,
Private Secretary to
The Chairman.

We reserve our comments.

SANSKRIT CONVOCATION

The 1954 Convocation for candidates successful in the various Sanskrit Examinations of the year, was held in the Maharaja's Sanskrit College Hall, Mysore on the 4th instant.

Sri J. B. Mallaradhya, M.A., I.A.S., Director of Public Instruction, and Chairman of the Board of Sanskrit Examinations, presided. After invocation and welcome Address in verse by Sri Vidwan N. Venkatanarasimhachar, Sri G. P. Shivaram, Secretary of the Board read the Report of the Examinations, to the effect that 495 candidates appeared for the Prathama Examination, 175 for Kavya, 84 for Sahitya, 62 for Vidwan-Madhyama, and 57 for Final Examinations, and that 307 were successful in Prathama, 85 in Kavya, 38 in Madhyama, and 31 in the Final.

The Chairman Distributed prizes to the successful candidates. After music by Sri Sangeeta Vidushi Jalajakshi, an Address by Dr. A. N. Narasimhiah, and thanks-giving by Sri B. N. Vijayadeva, the pleasant function came to a close.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—8—0.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

THE BURMESE WAY

The Burmese Premier, U Nu, recently told a Press Conference the question of restoring religious instruction in State schools—over which he threatened to resign last week-end—is settled.

He stressed that the matter of his leaving Government concerned the Cabinet and did not rest on him only. U Nu declined to comment further saying that he would broadcast from Government radio on the subject.

The Burmese Government had suspended religious instruction in State schools as some Buddhist monks wanted a ban on teaching on Islam. It is reported here that U Nu has decided to accept the recommendation of the Government Advisory Council on Buddhist affairs to restore religious instruction in State schools.

The Premier told the Press, "I want it clearly understood that the Church and State will still remain separate. There is no question of the Church interfering in State matters."

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RICHEST MAN

Just who is the world's richest man? The intriguing question was raised again by newspaper stories that he is a publicity shy Texan, 64 year-old Haroldson Lafayette Hunt.

The latest estimate of his wealth—$2,000,000,000 (£714,285,714)! That figure is undoubtedly wildly exaggerated, just like his annual income—$50,000,000 (£17,857,142) a year!

In more conservative quarters it is believed he draws in no more than $12,000,000 (£4,285,714) a year!

Mr. Hunt, handsome six-footer weighing 14 stone, has four sons and two daughters. He is one of the fabulous group of Texas oilmen who collectively certainly comprise the world's richest men.

He has oil wells in 14 States and Canada, and has such vast farm areas that they are estimated to be worth $200,000,000 (£71,428,571).

He is so little known that once when he gave an order in New York for some pipelines and paid for them with his personal cheque, the woried salesman called the Dallas Bank on which it was drawn to inquire if "H.L. Hunt" was all right. Drawled the Dallas bank manager: "Even if you get a personal cheque of his for ten million dollars we will honour it!"

Hunt made his fortune from scratch! After roaming as a ranch hand and lumberjack he turned to "wild-catting" and the oil,—and dollars—simply poured in!

It is easy to build fortunes in oil, because the Government grants special tax concessions to encourage development.

Whatever he is worth—and no one seems to put it below about one and a half thousand million dollars!—Hunt is recognized as the best off man in Texas, and that to a Texan means the best in the world!

Number two men are probably Sid Richardson, also little known, and Hugh Roy Cullen, who gives millions to charity just as old John D. Rockefeller used to give dimes to children, and Clint Murchison.

This man Murchison is something. Here is a list of his interests: owns innumerable oil wells, several hotels, bosses a steamship line and an insurance company, runs a chain of drive-in cinemas and two fleets of taxis, publishes books and the *Sportsmen's Magazine*, is proprietor of a chain of super-markets and sweet shops—and manufactures toy trains!

Down Texas way they say it all adds up to 300,000,000 dollars!.

How does that man Hunt compare with the legendary "billionaires" who amassed their fortunes in the days before incometax!

Rockefeller, the best-remembered of the bunch, died in 1947 with a personal fortune, estimated at $1,000 million (about £375,000,000 at today's rate.)

Henry Ford died in 1947 leaving some $70 million (about £25000,000 today).

And what of the famed princes? The Nizam of Hyderabad has lost his title of the world's richest man since his yearly income was cut from ten million to three million dollars a year. Americans estimate his worth at about $1,460 million (£357.000,000) and they "give" the Aga Khan just a little over that.

But the Sheikh of Kuwait, His Highness Abdullah As Salim As Subah, is reported to have an annual income of $150 million a year (£53,500,000) and no income-tax! He may do what he likes with the money, buy gold-plated Rolls Royces or silver-roofed palaces. But the Shelkh instead is rebuilding his tiny kingdom, providing new hospitals and schools, modern water supplies for the once-backward sheikhdom, and has replaced the mud streets and houses with the concrete symbols of the West.

भारविः

Talk on Bharavi, the poet, on the 9th inst., at the A.I.R., Mysore, in Sanskrit by Sri G.R. Josyer.

कोयं भारविः ? 'उपमा कालिदासस्य भारवेरर्थ गौरवं । दण्डिनः पदलालित्यं माघे संति त्रयो गुणाः ॥' इति विद्वद्भिर्यद्दोः कालादुद्घुष्टः कविवरेण्यः । त्रिशताधिक सहस्र संवत्सरेभ्यः पूर्वमेव 'सविजयतां रविकीर्तिः कालिदास भारविकीर्तिः' इति कालिदासेन तुल्यतां अधिरोपितः कीर्तिभाक् । कृष्णकविना भारत चरिते 'प्रदेशवृत्त्यापि महांतमर्थं प्रदर्शयंती रसमाद धाना । सा भारवेस्सत्पथदीपिकेव रम्याकृतिः कैरिव नोपजीव्या ॥' इति संस्तुतः । शारदातनयेनापि 'तादात्म्यं भावरसयोः भारविस्स्वपदमूचिवान्' इति निगदितः । पण्डितप्रकाण्डेन मल्लिनाथेनापि 'नारिकेळफलसम्मितं वचो भारवेस्सपदि तद्विभज्यते । स्वादयंतु रसगर्भनिर्भरं सारयंतु रसिका यथेप्सितं ॥' 'नाना निबन्धविषमैकपदैर्नितांतं साशङ्कचंक्रमणखिन्नधिया मशङ्कं । कर्तुं प्रवेशमिह भारविकाव्यबन्धे घण्टापथं नूतन मातनिष्ये ॥' इत्युद्घुष्टः ।

एष हि महाकविः किरातार्जुनीय नाम्ना एकमेव अद्वितीयं महाकाव्यं निर्माय भारतेऽस्मिन् कविवरेण्यानां मातृभूमौ प्रायशो द्विसहस्रवर्षाण्यारभ्य अनस्तगामिन्या रवेरिव भासा विभाति ॥

एतत्कृतं एकैकमपि श्लोकरत्नं अर्थगाम्भीर्येण जनादरणीयतां प्राप्य मार्गद्योतकं नीतिबोधकञ्च भूत्वा अद्यापि अहरहः विद्वद्गोष्ठीषु श्रूयते ॥

'श्वशुरगृहनिवास स्स्वर्गतुल्यो नराणां यदि वसति दिनानि त्रीणि पञ्चाथ सप्त । दधिघृतमधुभक्ष्य क्षीरसारप्रवाहः तदुपरि निवसेद्वेदन्नसारप्रवाहः ॥ इत्येतत् सर्वेषामपि जामातृणां सुविदितम् ।

'किरातार्जुनीयस्य कथावस्तु इत्थं निर्देशितं—'नेता मध्यमपाण्डवो भगवतो नारायणस्यांशजः तस्योत्कर्ष कृतेऽनुवर्ण्यचरितो दिव्यः किरातः पुनः । शृंगारादि रसोयमत्र विजयी वीरप्रधानो रसः शैलाद्यानि च वर्णितानि बहुशो दिव्यास्त्रलाभः फलम् ॥'

एतत्काव्ये पात्रीभूताः चारभूतो वनेचरः, वसुंधरेव सर्वंसहा द्रौपदी, भीमपराक्रमो वृकोदरः, मूर्तीकृतो धर्म इव धर्मराजः, तपोनियुक्तो वीरक्षत्रियो ह्यर्जुनः, किरातरूपधारी भगवान् शङ्करः, सर्वेऽपि अर्थगर्भितान्येव वचनानि प्रवदन्ति ॥

काव्यारम्भयेव हस्तिनावत्या निवृत्तो वनेचरः तत्रस्थ राजकीयवृत्तांतं युधिष्ठिराय निवेदयन् 'क्रियासुयुक्तै र्नृपचारचक्षुषो न वञ्चनीयाः प्रभवोऽनुजीविभिः । अतोर्हसि क्षंतुमसाधु साधु वा हितं मनोहारि च दुर्लभं वचः॥ निरस्यंयं साम न दानवर्जितं न भूरिदानं विरहय्य सत्क्रियां । प्रवर्तते तस्य विशेषशालिनी गुणानुरोधेन विना न सत्क्रिया ॥' इत्यादि विवरणं अर्थशास्त्रे प्रतिपाद्यमानं राजधर्ममेव विवक्षति ।

तद्वृत्तान्तश्रवणेन अंतर्दाहं सोढुमक्षमा द्रौपदी राजधर्मद्योतकैः निशितनिशितैर्वाक्यैः भ्रातृमध्ये धर्मसूनुं संबोधयति ।—

'भवादृशेषु प्रमदाजनोदितं भवत्यधिक्षेप इवानुशासनं । तथापि वक्तुं व्यवसाययन्त्यमां निरस्तनारीसमया दुराधयः ॥' 'गुणानुरक्तामनुरक्तसाधनः कुलाभिमानी कुलजां नराधिपः । परैस्त्वदन्यः क इवापहारयेन्मनोरमामात्मवधूमिव श्रियम् ।' 'न समयपरिरक्षणं क्षमं ते निकृतिपरेषु परेषु भूरिधाम्नः । अरिषु हि विजयार्थिनः क्षितीशाः विदधति सोपधिसंधि दूषणानि ॥' इति ।

देव्यास्तादृशानि गभीरार्थानि वचांसि श्रुत्वा वृकोदरोपि विस्मयाविष्टहृदयः, 'यदवोचदवेक्ष्य मानिनी परितस्स्नेहमयेन चक्षुषा । अपि वागधिपस्य दुर्वचं वचनं तद्धिदधीत विस्मयं ॥' इति तदुक्तिं प्रशस्य स्वयमपि तमेवार्थं इत्थं पुष्टीकरोति—'मदसिक्तमुखैर्मृगाधिपः करिभिर्वर्तयते स्वयं हतैः । लघयन् खलु तेजसा जगन्न महानिच्छति भूतिमन्यतः ॥' 'ज्वलितं न हिरण्यरेतसं चयमास्कंदति भस्मनांजनः । अभिभूतिभयादसूनतः स्सुखमुज्झति नाधाममानिनः ॥'

सक्रोधानि तस्य वचांसि निशम्य धर्मनंदनः सश्लाघमेनं सांत्वयति—'स्फुटता न पदैरपाकृता न

(Continued on page 6.)

The Rationalist

ON VIJAYADASAMI DAY

On the morning of Vijayadasami, on the 7th last, the Swayam-Sevakas of the Rashtreeya Swayam Sevaka Sangha held a flag-hoisting and parade, under the presence of Sri G. R. Josyer. After the hoisting of the saffron-coloured R.S.S. Flag, the assembled senior and junior ranks of the organisation in the city, and visitors, performed the Salute, exercises and marched past. Sri T. S. Viswanath, B.E., the District Organiser, then addressed the gathering on the aims of the R.S.S. and the need for desciplined devotion to the sacred land and ancient nation. Then Sri G. R. Josyer, the Chairman, delivering the Presidential message, observed,

"Members of the R. S. S.,

I thank you for inviting me to be present at your sacred exercises on this auspicious day. This is the fourth time that you are giving me that honour. The last time was when your revered Guruji honoured Mysore with his visit.

I am sure there are many people in this city interested in your good work. You should attract them by showing them that your object is to protect and defend the great things that form the roots of this Nation, that you mean no ill to anybody, that you have dedicated your life to defend the honour, the purity, the dignity, the righteousness of this nation, that you will protect it as Anjaneya protected Seeta, as Krishna protected Droupadi!

But I am afraid that to most of you the R.S.S. is but a disciplinary, militant organisation, that you don't know what it is that you have to defend. What did Shankara seek to defend when he campaigned from Kashmir to Kalati? He sought to defend Hindu Dharma of Life from being destroyed by Buddhists. What did Nanak seek to defend? He again sought to defend Hinduism from being destroyed by Moulvis. What did Shivaji seek to defend? He sought to defend the nation from becoming enslaved by the Moghuls.

And now, what are you to defend? The Hindu Dharma is again in deadly peril. The men in power are Godless and foolish. Christian Schools and Convents are out to undermine your Dharma. Pakistan flags are quietly rising overnight in your cities. Every house, every family is being put to increased and increasing suffering.

And you stand now in the place of Shankara, Nanak, and Shivaji.

But you yourself must know what is *Hindu Dharma*. The simplest way to know it is to read the Ramayana and Mahabharata, in Sanskrit preferably, but at least in full translation. They will teach you what Hinduism stands for, what you and I stand for, what the Nation stands for, and what you have to protect.

I hope you will have read them by this time next year. On behalf of the citizens of Mysore, I wish every one of you strength wisdom, purity in life, and success in you undertakings!"

"ರಾಷ್ಟ್ರೀಯಸ್ವಯಂಸೇವಕರುಗಳೆ,

ನಿಮ್ಮಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ತಿಳಿಯದವರಿಗಾಗಿ ಕನ್ನಡದಲ್ಲಿ ಸ್ವಲ್ಪ ಹೇಳುತ್ತೇನೆ. ನೀವು ನನ್ನನ್ನು ಇಲ್ಲಿಗೆ ಕರೆದು ಗೌರವಿಸಿರುವದು ಇದು ನಾಲ್ಕನೆಯ ಸಲ. ಇದಕ್ಕೆ ಹಿಂದಿನದು ನಿಮ್ಮ ಪೂಜ್ಯರಾದ ಗುರೂಜಿಯವರು ಈ ಊರಿಗೆ ದಯಮಾಡಿದ ಸಂದರ್ಭದಲ್ಲಿ. ನೀವುಗಳು ಕಾರಣಾಂತರಗಳಿಂದ ಈ R.S.S. ಗೆ ಸೇರಿ ಅದರ ಶಿಸ್ತಿನಿಂದ ತರಬೇತನ್ನು ಹೊಂದುತ್ತಿದೀರಿ. ಆ ಶಿಸ್ತಿನ ಉದ್ದೇಶವೂ ಸಾಮಾನ್ಯವಾಗಿ ನಿಮಗೆ ತಿಳಿದಿರಬಹುದು: ಹತ್ತಾರು ಸಾವಿರ ವರ್ಷಗಳಿಂದ ಈ ದೇಶ ಮತ್ತು ಜನಾಂಗಕ್ಕೆ ತೇಜಸ್ಸನ್ನೂ ಕೀರ್ತಿಯನ್ನೂ ತಂದಿರುವ ಹಿಂದೂ ಧರ್ಮವನ್ನು ಪೂರ್ಣವಾಗದಂತೆ ರಕ್ಷಿಸುವದು. ಅ

ಕ್ಕಾಗಿಯೆ ಶಂಕರಾಚಾರ್ಯರು ಹುಟ್ಟಿ ಬೌದ್ಧಮತದಿಂದ ಒದಗಿದ್ದ ಭಯವನ್ನು ಹೋಗಲಾಡಿಸಿದರು. ಅದಕ್ಕಾಗಿಯೇ ಗುರು ನಾನಕನು ಸಿಕ್ ಮತವನ್ನು ಸ್ಥಾಪಿಸಿದನು. ಅದಕ್ಕಾಗಿಯೆ ಶಿವಾಜಿಯು ಮಹಾರಾಷ್ಟ್ರಸಾಮ್ರಾಜ್ಯವನ್ನು ನಿರ್ಮಿಸಿದನು. ಈಗಲೂ ಅದಕ್ಕಾಗಿಯೆ ನಿಮ್ಮ ಗುರೂಜಿಯವರು ನಿಮ್ಮ ಸಂಸ್ಥೆಯನ್ನು ಕಲ್ಪಿಸಿರುವದು ಅದಕ್ಕೆ ನೀವುಗಳೆಲ್ಲರೂ ಸೇರಿರುವದು ಪ್ರಶಂಸನೀಯವಾದುದು. ಆದರೆ ಈ ಶಿಸ್ತಿನ ಜೊತೆಗೆ "ಹಿಂದೂ ಧರ್ಮ" ಎನ್ನುವದು ಏನೆಂಬುವದನ್ನೂ ನೀವು ತಿಳಿದುಕೊಂಡರೆ ನಿಮ್ಮ ಮೇಲ್ಮೆಯು ಇನ್ನೂ ಹೆಚ್ಚುವದು. ಅದು ನಿಮ್ಮ ಕರ್ತವ್ಯವೂ ಹೌದು.

ಹಿಂದೆ ವನವಾಸದಲ್ಲಿದ್ದ ಧರ್ಮರಾಯನು ಪರಾಕ್ರಮಿಯಾದ ಭೀಮನಿಗೆ ಹೇಳಿದ ಮಾತನ್ನು ನಿಮಗೆ ಹೇಳುತ್ತೇನೆ :

"ಶುಚಿ ಭೂಷಯತಿಶ್ರುತಂ ವಪುಃ ಪ್ರಶಮಸ್ತಸ್ಯ ಭವತ್ಯಲಂ ಕ್ರಿಯಾ । ಪ್ರಶಮಾಭರಣಂ ಪರಾಕ್ರಮಃ ಸನಯಾಪಾದಿತ ಸಿದ್ಧಿ ಭೂಷಣಃ ॥" ಎಂದು. ಅಂದರೆ ಮನುಷ್ಯನಿಗೆ ಶುದ್ಧವಾದ ಶಾಸ್ತ್ರ ಜ್ಞಾನ ಬೇಕು. ಅದರ ಜೊತೆಗೆ ಶಮೆಯು ಸೇರಿದ್ದರೆ ಅದು ಭೂಷಣ. ಆ ಪರಾಕ್ರಮದ ಜೊತೆಗೆ ಅದನ್ನು ಯಾವಾಗ ಯಾವ ವಿಧದಲ್ಲಿ ಉಪಯೋಗಿಸಬೇಕು ಎನ್ನುವ ದಂಡನೀತಿ ಜ್ಞಾನವೂ ಇದ್ದರೆ ಇನ್ನೂ ಭೂಷಣ, ಎಂದು.

ಆದ್ದರಿಂದ ನೀವು ಶಿಸ್ತು ಮತ್ತು ಪರಾಕ್ರಮದ ಜೊತೆಗೆ ಹಿಂದೂ ಧರ್ಮವೇನೆಂಬುವದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಅದು ರಾಮಾಯಣ ಮತ್ತು ಮಹಾಭಾರತಗಳನ್ನು ಓದಿದರೆ ಗೊತ್ತಾಗುತ್ತದೆ. ಸಂಸ್ಕೃತದಲ್ಲೆ ಓದುವದನ್ನು ಕಲಿತುಕೊಳ್ಳುವದು ಮೇಲು. ಅಥವಾ ಭಾಷಾಂತರದಲ್ಲಾದರೂ ಪೂರ್ತಿ ಗ್ರಂಥವನ್ನು ಓದಿ ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಅದರಿಂದ ನಿಮಗೆ ಧರ್ಮಜ್ಞಾನವೂ ಧರ್ಮಬುದ್ಧಿಯೂ ಉಂಟಾಗಿ ನಿಮ್ಮ ಪರಾಕ್ರಮವೂ ಶೋಭಿಸುತ್ತದೆ. ನಿಮ್ಮ ಸಂಸ್ಥೆಯ ಕೀರ್ತಿಯೂ ಹೆಚ್ಚಿ ಜನರ ಆದರಣೆಗೆ ಪಾತ್ರವಾಗುತ್ತದೆ. ಮುಂದಿನ ವಿಜಯದಶಮಿ ಸಮಾಗಮದಹೊತ್ತಿಗೆ ಅವೆರಡನ್ನೂ ಓದಿರುವಿರೆಂದು ನಂಬಿ, ಮೈಸೂರಿನ ಪುರನಿವಾಸಿಗಳ ಪರವಾಗಿ ನಿಮಗೆಲ್ಲರಿಗೂ ಎಲ್ಲಾ ವಿಧವಾದ ಮಂಗಳವನ್ನೂ ಕೋರುತ್ತೇನೆ."

"THE RATIONALIST"

Justice R. Puttaraja Urs writes:

"I do not want to write a long eulogy about the services that you have been doing to the country through the journal. It is enough to say that in fearless and conscientious criticism of men and matters your journal is unrivalled. Similarly the love that you have displayed for truth and justice is unique in the history of journalism. May your journal continue to enliven and ennoble the public life of Mysore in particular, and India in general, for many many more years to come!"

THE "RATIONALIST"

"Current Topics and Reviews", Edited by Sri L. S. Raju, M.A., B.L., Bangalore, writes,

"We heartily congratulate our esteemed contemporary *The Rationalist* on completing the 14th year of its great and useful career in a field which, as its talented and puritanical editor recently remarked, is "hazardous and profitless."

Mr. G. R. Josyer is a person of unflinching courage and sincerity, possessing a mental and spiritual calibre of a very high order. His deep learning in Sanskrit, Hindu Scriptures and Philosophy, devotion to truth, and above all Bhakthi for the Almighty, have added a lustre to his penmanship.

Himself a best product of Hindu culture, his rationalistic survey of important subjects has been admirable both in matter and style.

His trenchant and incisive articles, spiced with humour, are master-pieces of good English, and drive home to the readers' mind.

The Rationalist has stood for vindication of righteousness and justice, and condemnation of injustice, untruth and hypocrisy.

May the Almighty Lord bless it, and may it continue long to serve Him irrespective of "hazard and profitlessness" incidental to journals of that type!"

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

(Continued from page 3.)

च न स्वीकृतमर्थगौरवं । रचिता पृथगर्थता गिरां न च सामर्थ्यमपोहितं क्वचित् ॥' तदेवोक्तमनेनैतच्छ्लोकरत्नं अद्यापि धर्मज्ञाः नितरां प्रशंसन्ति : 'सहसा विदधीत न क्रियां अविवेकः परमापदां पदं । वृणते हि विमृश्यकारिणं गुणलुब्धाःस्वयमेव सम्पदः ॥' तथाच, 'अभिवर्षति योऽनुपालयन् विधिबीजानि विवेककारिणा । स सदा फलशालिनीं क्रियां शरदं लोक इवाधितिष्ठति ॥' 'शुचि भूषयति श्रुतं वपुः प्रशमस्तस्य भवत्यलंक्रिया । प्रशमाभरणं पराक्रम इसनयापादित सिद्धिभूषणः ॥' इत्यादि वाक्यानि सारभूतां नीतिं लोकस्योपदिशन्ति ॥

अस्मिन् समये तत्रागतवति महर्षौ व्यासे स्वागतानन्तरं अभिमुखमुपविष्टयोर्महर्षि राजप्रवरयोर्वर्णनं अतीव रमणीयं भवति । 'व्यक्तोदितस्मितमयूख विभासितोष्ठ स्तिग्धन्मुनेरभिमुखं सविकीर्णधाम्नः । तन्वंतमिद्धमभितो गुरुमंशुजालं लक्ष्मीमुवाह सकलस्य शशांकमूर्तेः ॥'

तन्मुनिवाक्यानुसारेण इन्द्रकीले तपश्चरन् प्रसन्नेन पित्रा इन्द्रेण भगवन्तं महेश्वरं प्रति तपश्चरणे उपदिष्टे सति, तत्तपः परीक्षणाय प्रहितस्य किरातस्य उद्धत वचांस्यपि अर्जुनः 'विविक्तवर्णाभरणा सुखश्रुतिः प्रसादयंती हृदयान्यपि द्विषां । प्रवर्तते नाऽकृतपुण्य कर्मणां प्रसन्नगम्भीरपदा सरस्वती ॥' इति संश्लाघते ।

ततस्स्वयं पशुपतावेव किरातवेषेण योद्धुमागते तद्युद्धवर्णनमपि सगाम्भीर्यम् । 'पार्थबाणाः पशुपतेरावर्तुर्विशिखावलीं । पयोमुच इवाधाराः सावित्रीमंशु संहतिम् ॥', 'शरवृष्टिं विधूयोर्वीं उदस्तां सव्यसाचिना । रुरोध मार्गणैर्मार्गं तपनस्य त्रिलोचनः ।', 'वियति वेगपरिप्लुतमन्तरा समभिसृत्य रयेण कपिध्वजः । चरणयोश्चरणानमितक्षितिर्निजगृहे तिसृणां जयिनं पुरां ॥', 'विस्मितस्सपदि तेन कर्मणा कर्मणां क्षयकरः परः पुमान् । क्ष्वेलुकाममवनौ तमक्षमं निष्पिपेष परिरभ्य बाहुसा ॥'

इत्थं भारविमहाकवेः कृतिः अर्थगौरवेण विभासमानमिति विश्रुतकीर्तिः ; तथैव सा शब्दसौष्ठवेन च संयुक्तेति निर्वचनीयम् । 'सादृश्यं गतमपनिद्रचूतगंधैः आमोदं मदजलसेकजं दधानः । एतस्मिन् मदयति कोकिलानकाले लीनालि स्मुरकरिणां कपोलकाषः ॥' इति हिमवद्वर्णनं पदलालित्येन रसिकमनोरंजकं भवति ।

तथा 'वेत्रशाककुजे शैले लेशैजे कुकशाम्रवे । यात किंविदिशोजेतुं तुंजेशो दिविकिंतया ।' 'स्यन्दनानो चतुरगाः सुरेभावाविपत्तयः । स्यन्दना नो च तुरगाः सुरेभावा विपत्तयः ॥', 'न नोननुन्नो नुन्नो नो नाना नानानना ननु । नुन्नोऽनुन्नो ननुन्ननो नानेना नुन्न नुन्ननुत् ॥ स सासिः सासुसूः सासो येयायेया ययायययः । ललौ लीलां ललोऽलोलः शशीशशिशुशीः शशान् ॥' इति पदबंधचातुरीं विवृण्वानाः श्लोकाः कवेरसाधारणं कवितावैलक्षण्यं उद्घोषयंति । तस्मात् यदेतत्कविवरः 'नारिकेळफलसंमितवचो', 'नाना निबंधविषमैकपदैर्नितांतं' इत्याद्यकुण्ठितां कीर्तिं वहतीति नैतदाश्चर्यम् ॥

SINCLAIR LEWIS

Sinclair Lewis, the novelist, once got an enthusiatic letter from a woman in the Middle West who praised all his novels and ended up by offering herself as his secretary. "I'll do anything for you," she wrote, "and when I say anything, I mean anything." The novelist turned the letter over to his wife, who answered it, pointing out that Mr. Lewis already had a competent secretary, and that she herself was capable of handling everything else. "And when I say everything," she closed, "I mean everything!"

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